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BOOKS

The New Templar

Lanz von Liebenfels

Table of Contents

Ostara No. 1 - Ostara and the Kingdom of the Blonds 1

Ostara No. 26 - Introduction to Racial Studies 41

Ostara No. 27 - Descriptive Racial Science 67

Ostara No. 36 - The Sensual and Spiritual Life of the Blond and Dark 89

Ostara No. 74 - Racial Metaphysics, or The Immortality and Divinity of the Higher Man 115

Ostara No. 101 - Lanz-Liebenfels and his Work 145

The Original Home of the Germanic Tribes 171

Political Anthropology 179

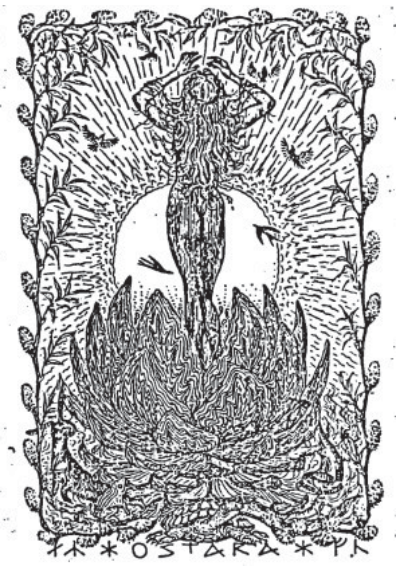
The Jesuits and the Nobility 185

The Great Battle of Jesuitism Against Catholicism 193

The Army of the Black Pope 203

Leo XIII, the "Pope of Peace" 233

OSTARA



No. 1

The Ostara and the Kingdom of the Blondes.

By F. Lanz-Liebenfels

Printed as a manuscript in 2nd edition, Vienna 1930
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To all Ostara friends!

In 1930, the "Ostara, the Blondes' Letter Library" entered its 25th year of existence.

Only a few people know what it means to not only found a literary work like "Ostara", which fearlessly took up the fight against the numerical and financial superiority of the dark Chandalendom, but to maintain it for 25 years.

In this quarter of a century, thousands of magazines and newspapers, which were founded and maintained with a huge outlay of capital and advertising, have disappeared without a trace.

Our master Dr. Jörg Lanz Liebenfels, who was found and reviled as a voice in the desert, had dared to use all his wealth and all his youthful strength to stand alone against the Chandalen scourge that was descending upon Europe. He dared the great game and won. Won above all with the help of the divine powers of our Helbian race, which reward every sacrifice made to them with a pure and devoted heart with a thousandfold blessing.

The fact that the "Ostara" was able to survive for 25 years without the usual financial help and without advertisements, only through the willingness of its founder, editor and readership to make sacrifices, is a miracle for every newspaper expert. A particularly pleasant miracle for the readers, because the very existence of the "Ostara" in and of itself illustrates the correctness of the ariosophical teachings it represents. Because the existence of the "Ostara" proves that only among heroic people can one find so much heroism, willingness to make sacrifices and ideology to found such a large and daring literary enterprise and to maintain and develop it for 25 years despite the terrible world catastrophes.

The teachings of Dr. Lanz Liebenfels' ideas were brilliantly confirmed by events

of world history of the greatest magnitude, as well as by the practice in the daily life of every individual. The Ostara idea has not only produced and spread printing paper, but it has also created living data and visible monuments to its idea, but the time has not yet come to speak and write about it.

But we can say this much: Without Lanz Liebenfels wanting it, the "Ostara" has influenced art, science, literature and politics and has produced successes that he could not even have dreamed of. It is only worth remembering that the swastika and fascist movements are, in fact, only rare developments of the Ostara. The first swastika flag flew at Christmas 1907 at the castle of W., hoisted by master Jörg Lanz Liebenfels. At that time, no one had any idea of the significance of the swastika. Lanz Liebenfels foresaw the terrible catastrophes of the World War and the world revolution as clearly and distinctly as anyone else, for he had already seen the horrific powers of scandal at work 25 years ago, at a time when all the heroes were still completely sane and deaf. He warned and wrote his fingers to the bone, but no one from the Those in charge wanted to believe him until the cannons of the "World War" and the howling of the masses of the "World Revolution" roared in their ears. As a racial psychologist and a scholar of the humanities, he knew what would happen, indeed what had to happen. But because all Oslara friends who followed him found the truths about Ostara's teachings confirmed at every turn in the great events of the world and in their own lives, the circle of his followers grew ever larger, especially after the world catastrophe.

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I would like to take this opportunity to express my heartfelt thanks, on behalf of Lanz Liebenfels, to all Ostara friends for their loyal and self-sacrificing support over a quarter of a century. The spirit of sacrifice of the founder of Ostara combined with the loyalty and devotion of the Ostara friends to create a work of lasting value in Ostara. At this point I would like to thank every single Ostara reader, even if they have supported our work with nothing other than good will and the corresponding flow of thoughts.

We do not wish to polemicize or debate on the present occasion, but we would like to clarify a few questions here. Many readers who have their hands on the Ostara for the first time are offended by its subtitle "Letter Library of the Blondes". Lanz Liebenfels now expressly notes that it was he who first pointed out that blonde hair color is indeed a characteristic, but not the only and decisive characteristic of the higher, heroic race. For race is not only determined by the coloring, but also by the plasticity of the body shape.[1] There can therefore also be dark types with heroic plasticity who are not inferior in racial value to blonde types, and are sometimes even better than blondes with poor plasticity. The ideal, however, remains the relatively pure blonde, blue-eyed person with heroic plasticity. It is therefore without further ado that the subtitle "Letter Library of the Blondes" is not entirely accurate with regard to the content and teachings of the Ostara. However, 25 years ago, no better or more attractive title could be found than this one. One only has to consider the situation in 1905, when racial studies did not

1 See Ostara No. 1 and 26.

really exist and Lanz Liebenfels wanted to make himself heard precisely in the heyday of Chandalism and materialism. To do this, he needed a catchy slogan that would attract the very people he was looking for. This subtitle did just that and, because today - thank God - it has acquired historical significance, it should continue to advertise the "Ostara" and our entire movement. Because a flag with which one has won victory cannot be torn up, even if it is no longer beautiful.

A second, but more amusing question is the accusation that has cropped up several times that Lanz Liebenfels is a Jesuit and that Ostara's ideas are suspect in terms of Jesuitism. It should be noted that these fairy tales are only served up by so-called national Freemasons, an observance of world Freemasonry that is very dangerous to the real supernational unification of all Aryans, and whose sole purpose is to insinuate itself into all Aryan organizations and destroy them from within through artificially sown misunderstanding, discord and strife. Lanz Liebenfels had already "left Rome" in 1899 in order not to become a Jesuit, and publicly declared himself a follower of Georg Ritter von Schönerer. As you may well remember, that was a very dangerous thing to do in Austria at the time. Schönerer himself was sent to prison, and this confession cost Lanz-Liebenfels his dignity and career. Since then he has been homeless and – banished!

As early as 1903, his work "Catholicism against Jesuitism" (out of print), which caused a tremendous stir at the time, appeared, followed by "The Taxil Swindle"[2] and especially the first authentic scientific study of the Jesuit Order's ecclesiastical system "Dominusredemptor noster..."[3] with commentary on canon law. All books are still part of the scientific toolkit for combating the Jesuits today, but mind you, only the Jesuits. It is a grave injustice when, out of narrow-minded confessionalism, Jesuitism is declared to be identical with Catholicism. In reality, many basic truths of pure Ario-Christianity are hidden in the unadulterated Catholic faith, which were deliberately removed during the great schisms in the faith. In the foreword to the book "Psalms in German"[4], Lanz

2 Out of print.
3 Out of print.
4 Publisher Reichstein, Pforzhelm.

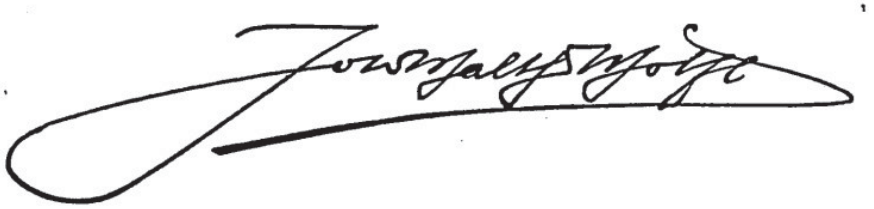
Liebenfels provides the most comprehensive explanation in this regard. The "Ostara" is therefore not only supernational, but also supra-denominational, i.e. it stands above all denominations. One can name only a second living German writer who has ever publicly declared himself to be such an outspoken opponent of the Jesuits, such as Dr. Lanz Liebenfels. He openly and proudly acknowledges Aryan and Gothic Christianity, because he found in this Christianity the perfect Aryan racial cult religion, a religion which has left us an invaluable treasure in its liturgical art and material riches of inestimable value in its foundations, which rightly belong to us, belong to us forever and represent the greatest propaganda tools in the world, as long as we call ourselves Aryan Christians. Today's Christian denominations are all to be regarded as equal, and therefore no one wants to belittle their religious feelings with the "Ostara", but rather to reveal to everyone the inner esoteric core of their ancestral faith. According to Lanz Liebenfels, a person should practice the religion that is appropriate to him according to his level of spiritual development.

Another point that has given rise to many misunderstandings is Lanz Liebenfels's statement on the question of women. Lanz Liebenfels is wrongly described as a misogynist. In reality, he honors the heroic woman as the breeding mother of the higher race like no other, but he also draws that extremely necessary dividing line between the two types of woman, the motherly white woman and the prostitute. He does not idolize all women and he does not condemn all women, but in theory and practice he wants to see the noble, filthy breeding and family mother strictly separated from the erotic and adulterous woman. He does not even condemn women of pleasure, wants them to be valued as human beings, but simply excludes them from reproduction and denies them the right to the honors that should only go to the chaste breeding mother. There is absolutely nothing to object to from a racially hygienic and moral standpoint against this strict and just differentiation. Lang Liebenfels teaches us to differentiate between the woman of discipline and the woman of lust and is, in this respect and in everything, just

a Schiller of the greatest ariosophical master, Frauja-Christis[5])!

Since we are also asked about Lanz Liebenfeld's external appearance at Easter, we note that the pencil sketch made in ten minutes by Z. v. Gathy is not quite similar, whereas the pen drawing by W. F. Wibhalm (in Ostara" No. 101) can be described as well done.

Finally, we can assure all Ostara" friends that "Ostara" will continue to strictly and unswervingly stick to the path it has chosen. What Lanz Liebenfels has sown in the past quarter of a century should and will now ripen in the next quarter of a century and bear rich fruit for all of us. God grant it! Hail Ostara!



I. The kingdom of the blond and the dark.

In England, once famous for its beautiful blond people - I only recall the well-known Pope Gregory legend, according to which this Pope was inspired to evangelize the Anglo-Saxons by the light, angelic beauty of some English slaves - the blond race is dying out, just like in all other countries in the world. If the blond human race is only considered to be of beauty and rarity, like a beautiful species of plant or animal that is dying out, then efforts to preserve, care for and breed this human race and to publish a "Library of the Blondes" would be entirely justified. But the blond human race has much more than rarity value, it is the only race that creates and maintains culture, it is the complete and noble human race, the physically and psychologically highest organism on

5 According to the findings of Lanz Liebenfeld, the Greek Kyrios, Latin "Dominus", German "Here", which occurs so frequently in the Ribel, is not a generic term or a citation, but the proper name of the Greek god "Adonis" or "Kyrios", which is identical with the Old Germanic gods of love and beauty "Fro", "Frohdi" and "Teuto".

this planet[6]!

Before we go into the specific racial investigation, we must formulate the term "race" precisely in scientific terms. The often poorly formulated concept of race and the intonation-like scientific terminology have done a great deal of damage to the reputation of the young science of racial studies. By race I mean the complex of all inheritable physical and mental characteristics of a human being. The term race is therefore a purely anthropological term. Race is not to be confused with languages, ethnic groups, nationalities or religious communities, i.e. the word "Englishman", "German", "Frenchman", "Italian" etc. says nothing about a person's racial affiliation, it is a linguistic, ethnological or political term. There are Negroes who speak excellent English, are English citizens and Christians. But they always remain, racially speaking, Negroes! The word "Aryan" has caused particularly serious confusion in the racial debate. The word "Aryan" alone has today taken on a purely philological-ethnological meaning in science and is therefore to be avoided as a technical anthropological term in racial studies, as it is misleading. For the Italians, Greeks, Armenians, Persians and Indians of today do indeed speak an Aryan language, but the overwhelming majority of them are no longer of the same race as the Northern French, Germans, Anglo-Saxons and Scandinavians, who also speak Aryan languages. I. The kingdom of the blond and the dark.

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6 See "Ostara" No. 36 "Inner and spiritual life of the blond and dark-haired"; No. 74 "The immortality and divinity of the higher human being".

complete and noble human race, the physically and psychologically highest organism on this planet 1)!

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1. The blond Aryan-heroic[8] race: tall, slim and evenly built, small genitals, white-pink skin color, light (blue, blue-gray, light gray) eyes, blond hair, straight, narrow nose, long, elongated skulls and faces. Original home: northwestern Europe, actually the lost

7 For more information see "Ostara" No. 26 "Introduction to Racial Studies": No. 27 "Descriptive Racial Studies"; No. 28 "Face and Race"; No. 29 "A Common Racial Somatology"; No. 30 "Special Racial Somatology 1"; No. 31 Special Racial Somatology II"; No. 37 "Racial Phrenology".

8 For the reasons given above, I do not choose the misleading designation "Aryan" alone, but see the designation "heroic" as appropriate. 1. because this is what this race called itself in prehistoric times, 2. because at the same time the nature of this race is characterized in the most concise way. Regarding the original home of the races, compare "Ostara" No. 50 "Original Home and History of the Blondes".

North Atlantis!

2. The brownish Mediterranean race: medium build, extra-long arms, short legs, weak shoulders and weak chest, strong dark body hair, large genitals, brownish skin color, dark eyes and hair, lonvexly curved, large noses, long skulls and faces. The race takes its name from the Mediterranean Sea, whose area is the original home of this race. South Atlantis is also considered to be the area of origin.

3. The yellow Mongolian race: small, broad, flat figure, short arms and legs, sparse body hair, yellow skin color, dark, slit, flat eyes, dark, straight hair, flat, toned noses, broad skulls and faces. Home and main distribution area: Asia.

4. The black Negro race: medium, slim figure, long arms[9] and legs, sparse body hair, large genitals, black skin color, dark, large round eyes, dark, curly hair, flat, broad, contoured noses, small, elongated skulls and faces, which makes their figure appear taller than it actually is. Home and main distribution area: Africa.

5. The dark primitive race: primitive, ape-human and primeval human bodies and facial shapes in various combinations and variations of skin color, eyes, hair, noses and skulls, coarse animal genitals. They represent an integral racial type both in terms of their characteristics ("morphological") and in terms of their phylogenetic history, i.e. the differentiated characteristics of the first four races are contained in them in a hint and in full. Their main distribution area today is the peripheral regions of culture, i.e. the polar regions, Oceania, inaccessible areas in Africa, Asia and South America and also in Europe.

It is significant that mixtures of the first four main races, which are very common in modern cities today, result in racial types that resemble the primitive racial type in a quite astonishing way, both physically and psychologically. It should also be noted that countless mixed and transitional types have arisen from the various mixtures of all five main races[10] and that one of the most important and also most difficult tasks of genetic

9 As boxers, Negroes therefore have a huge and unfair advantage over blond heroic boxers, and in my opinion preliminary fights between Ario-Heroids and Negroes should be forbidden!

10 See "Ostara" No. 61 "Racial Mixing and Demixing"; No. 46 "Moses as Darwinist"; No. 48 Moses as Anti-Simist"; No. 54 Moses as Racial Breeder"; No. 95 "Moses as Racial Hygienist"; No. 97 "Moses as Racial Renewer": No. 99 "Moses

science is to determine the proportion of each of the main races in the mixed forms in each individual case. Where this is not possible, the individual in question is simply to be described as a mixed race and then regularly displays the characteristics of the primitive race in both physical and psychological respects. The blood group research that develops from my biochemical racial diagnosis will soon be able to determine the proportions of race in each individual purely mechanically and exaltedly. This will put an end to the debate about racial differences for anyone who judges objectively! It is precisely medical Jews who have experimentally determined racial differences through blood tests. Therein lies a particularly subtle irony of fate!

The Indians had and have the apt expression for mixed-race people: Çandala.

Even on the basis of this purely descriptive presentation, the most important principle of practical racial care emerges, which is: Pure race is the result of differentiated, 10,000 years of systematic pure breeding and segregation. In contrast, racial mixing is the regression to physical and psychological primitivism. Intelligence training and diet during a short lifespan can never achieve the result of thousands of years of pure breeding! Education alone can only improve humanity in a limited and narrow way! Education, training, diet and breeding must manage everything! I also do not deny the influence of diet on the health of individual races. I would like to put it this way: bad education and diet can lead to degeneration in higher races, but education and diet alone cannot turn a lower race into a higher race.

This also reveals the basic root of all modern human misery. Modern life and the migrations of the blond Aryan-heroic or heroic race from their northern European homeland to all countries of the world, which have been going on since time immemorial, have more or less mixed the five main races together. The different races therefore no longer live next to each other today, especially in world cities and industrial districts, but in and on top of each other, a fundamental fact for present-day politics and sociology. For on the basis of this knowledge, the entire economic, political and cultural

as Racial Equalizer".

development of humanity turns out to be the desperate struggle for existence of the different human races.[11] It is not class but racial struggle that is the content of world and cultural history! And just as the five main races differ from each other physically, they also differ psychologically and ethically and accordingly play a fundamentally different role in the history of culture. Human races differ in their psychological and ethical evaluation in exactly the same order as they differ in their physical and morphological evaluation.

1. The blond Aryan heroic and ethically highest race is the intellectually most creative and culture-preserving race[12]. It is equally suited to mental and physical work due to its harmonious body and skull structure. It is characterized above all by its inventiveness, innate high moral feeling and sense of beauty and therefore represents the ideal of humanity in physical, psychological, ethical and aesthetic terms. The blond Aryan heroic race is the race of great geniuses and intellectual heroes, of the great priests, warriors and colonists of the human race. The whole of world history knows only blond heroic geniuses and not a single real dark Mediterranean, Mongolian, Negro or primitive genius!

The blond people of the Aryan-heroic race are born individualists, they love personal freedom above all else. They are therefore the bearers and martyrs of freedom. This is an advantage, but also a disadvantage, because as born "masters" they are difficult to "organize".

Prehistoric finds have proven in a completely irrefutable way that the blond Aryan-heroic race is the creator of all material and spiritual culture. Artillery, cattle breeding, weapons and tools made of stone and metal, pottery, wickerwork and weaving

11 See also "Ostara" No. 2 "The World War as a Racial Lamp of the Blondes and Dark-Haired"; No. 3 "The World Revolution as the Grave of the Blondes"; No. 4 "World Peace as the Property of the Blondes"; No. 11 "Economic Reconstruction by the Blondes"; No. 12 "The Dictatorship of the Blonde Patriciate"; No. 24 "Intellectual Property Rights and the Blondes"; No. 25 "The Blondes and Dark-Haired in the Political Life of the Past"; Nos. 40 and 41 Racial Psychology of Working Life I and II; No. 42 "The Blondes and Dark-Haired in the Political Life of the Present"; No. 56 "Racial Education"; No. 57 "The Racial Economic Order"; No. 68 "Racial Sociology"; No. 70 "Blondes as creators of technical culture"; No. 72 "Race and external politics"; No. 79 "Racial physics of the World War"; No. 87 "Race and internal politics".

12 See "Ostara" No. 32 "From the tax-collecting state to the dividend-paying state"; No. 75 "The blondes as bearers and victims of technical culture".

techniques, architecture, sculpture and painting, science, art and religion first arose in the northern European homeland of the blond Aryan-heroic race and were spread by this race throughout the whole world on its prehistoric and historical migrations. Ships and wagons, the means of transport of prehistoric times, were also invented by this race[13]. All states in the world, including those in the Orient and America, were founded by so-called "followers", the "Ver sacrum" (the "sacred spring" of the young heroic warriors!) that sets out every year at spring (Easter) time, and the royal and noble families of all nations in the world trace their descent back to this god-like line of heroes. All philosophies and religions in the world are rooted in the development, cultivation and perfection of this race, in which the deity manifests itself most perfectly[14].

The other dark races and the particularly dangerous primeval monsters were tamed or exterminated by this race, from which Wodan, Thor, Heracles, Perseus and Theseus, the great dragons and giant monkey-slayers[15] originated, or were partly raised to humanity through mixing from animal humanity. This is how human society and the social structure have developed in reality and not according to the childish and biased fantasies of dark-race "socialists". For this reason there will never be and can never be absolute "equality" and "democracy" in human society. For general "equality" would be the greatest injustice for the higher, blond, Aryan heroic race, which is the sole creator and therefore also the owner and heir of all cultural values. According to the great universal law of the conservation of energy, nothing is and can be given for free, everything must be achieved and earned through work. Nature is aristocratic! The blond

13 8) See "Ostara" Nos. 10 and 13 "Primeval Man and Race I and II"; Nos. 22 and 23 "Race and Law I and 11"; No. 52 "Blondes as Creators of Languages"; No. 62 "Blondes as Army and Troop Leaders"; No. 63 "Blondes as Troops"; No. 73 "Blondes as Music Creators"; No. 77 "Race and Banking in Antiquity and the Middle Ages"; No. 83 "Race and Poetry"; No. 84 "Race and Philosophy"; No. 85 "Race and Architecture in Modern Times"; No. 86 "Race and Painting"; No. 92 "Race and Sculpture".

14 See "Ostara" No. 7 "The Waters of Sodom"; No. 6 "The Stones of Sodom": No. 8 "The Sodom Tax"; No. 9 "The Lusts of God"; No. 5 "The Old Covenant"; No. 16 "The Father of the Gods"; No. 18 "The Son of the Gods"; No. 17 "The Spirit of the Gods": No. 18 "The Church of the Gods"; No. 15 "The New Covenant"; No. 35 "New Physical and Mathematical Proofs for the Existence of the Soul"; No. 59 "Aryan Christianity as the Racial Culture Religion of the Blondes"; No. 69 The Holy Grail as the Mystery of the Aryan-Christian Racial Religion": No. 74 "Racial Metaphor or the Immortality and Divinity of the Higher Humans"; No. 78 "Racial Style"; No. 81 "Racial Metaphysics of the World"; No. 82 and 88 "Templar Breviary I and 11"; No. 89 "Racial Physics of the Saints"; No. 90 "Praise of the Knights Templar"; No. 91 "Racial and Cultural History of the Saints"; No. 93 "Racial Metaphysics of the Saints".

15 See “Ostara” No. 5, 6, 7, 8, 9, 15, 16, 17, 18, 19 (“Theozoology”).

Aryan-heroic race has fought for all cultural values for itself in a hundred thousand years; all means of production were created by it alone[16] and all capital is its property. Indeed, the culture created by this race makes the existence of the many millions of dark-blooded people who live under this culture and participate in it possible. That is why there can be no culture and economic life without personal property and inheritance rights, no state life without lordship. The dark-blooded Bolshevism in Bavaria, Hungary and Russia (created by racially inferior Jews with almost gorilla-like appearance) has proven this to me. These "proletarian dictatorships" have by no means abolished inequality and domination, but on the contrary have established the terror economy of devilishly bloodthirsty ghetto scandals. But it has been shown that the lower race beast does not know how to govern and does not know how to maintain culture, let alone create and increase it. And that is how it has always been! All oriental and ancient states have perished in dark-race mob rule and proletarian dictatorships at the moment when the lower races gained the upper hand over the blond Aryan-heroic ruling class.

The blond Aryan heroic man is alone the "homo mansuetus", the "homo pacificus" as the Bible calls him, he is alone the "social" man, as modern researchers would call him. A state that does not care for this human race or, like most modern "cultural" states, even systematically exterminates it in favor of racially inferior, incapable of work, antisocial and purely parasitic dark Çandal hordes, collapses beyond repair. The end is cannibalism! -

2. The Mediterranean race. Physically and psychologically it is the closest to the blond Aryan-heroic race. However, the body and head are inharmoniously developed, the body is too slender, the chest, shoulders, arms and hand skeleton are too weak for manual labor. This race is of great low intelligence, purely reproductive and not intellectually productive. The Mediterranean are therefore the race of garrulous lawyers, writers and Talmudists, of traders and merchants, of speakers, actors, virtuosos, of overactive

16 See "Ostara" No. 70 "The Blondes as Creators of Technical Culture"; No. 75 "The Blondes as Carriers and Victims of Technical Culture".

revolutionaries and agitators. They are nervous and restless in every way. They are the ferment of unrest in the people, they are the daring gamblers, stockbrokers and speculators whose only thoughts and aspirations are directed at getting rich quickly and without any effort. They are born swindlers and fraudsters, their only "invention" is the so-called "democracy" and "socialism", a world view that has elevated the robbery and rape of the blond Aryan-heroic race to a political, economic and ethical system. Although they always preach freedom, equality and humanity to the unsuspecting blond Aryan-heroic race, when they come to power they are the most heartless, bloodthirsty tyrants, the most ruthless big capitalists and the most unscrupulous exploiters of workers. Yes, one could even call them the race of slave and girl traders, just as the dark races are generally characterized by demonic sexuality[17].

3. The Mongolian race has a head that is too large in relation to its body, and is therefore also characterized by a large, but again purely reproductive, intellect. Their bodies may be clumsy, but they are strong and very well suited to manual labor, and they are therefore the typical manual and factory workers, excellent at all craft work that can be done according to a template. The industrial and factory proletariat of all civilized countries therefore belongs to this race - especially since the mass flooding of the industrial districts by the Mongolian Slavs - up to 80%! With their incredible fertility - they are the real proletarians![18] - they form the core of the socialist-anarchist mass armies led by Mediterraneanoid agitators. They are devoid of any sense of beauty and morality and are downright filthy creatures, the Eastern Jewish ghetto districts and the Chinese quarters are a corresponding and stinking proof of this. But because of their intellect, they are of sophisticated brutality and heartlessness. They form the all-destroying revolutionary mob and the terrorist guard. It is noteworthy that the Jewish

17 References in "Ostara" No. 21 "Race and Woman"; No. 33 "The Dangers of Women's Rights"; Nos. 38 and 39 "The Sex and Love Life of Blondes and Dark-Skinned Women"; No. 44 "The Committee of Women's Rights"; No. 45 "The Tragedy of Women's Rights"; No. 53 "Men's Rights as a Savior from the Distress of Life"; No. 55 "The Social, Political and Sexual Women's Economy of Our Time"; No. 58 "The Immoral and Criminal Women's Economy of Our Time"; No. 60 "Racially Unconscious and Race-Conscious Life and Love"; No. 76 "Prostitution in Male and Female Rights Relationships".

18 See "Ostara" No. 64 "Many or few children?"

Soviet gorillas in Russia based their rule mainly on the terrorist guard made up of Chinese and Koreans, and that the "commander" of the Hungarian terrorist horde made the famous statement: "I don't want any blondes, only blacks and black-eyed people in the red terrorist troops, because blondes are too soft!" It is well known that in all recent and modern revolutions the anger of the mob was directed primarily against blondes, because they are considered "masters" and counter-revolutionaries solely on the basis of their appearance. The Mongolian race is characterized by its sociability, its sense of organization and subordination. This is, on the one hand, the economic and political strength of this race, especially in the area of the socialist movement, and, on the other hand, its weakness. For it is enough to deprive the Mongolian masses of their leaders and the whole mass storm will die down of its own accord. World history proves this. There were and are no beings on the globe who, simply by virtue of their enormous numerical strength (two thirds of all people are pure Mongols or Mongolian hybrids!), are as dangerous to higher humanity as the Mongols. All the great human and cultural catastrophes, from the collapse of the ancient oriental and antique cultures to the Mongol storms of the Middle Ages and the Bolshevik flood of modern times, are a value of this anti-cultural, blindly destructive race. England and America still have a terrible battle to the death with the yellow man ahead of them!

4. The Negro race. The small, primitively constructed skulls result in a lower level of intelligence, the scrawny body is not suited to hard work, the Negro is naturally sluggish and lazy, and in moral terms naively amoral. The primitive instincts, especially sight and hearing, are highly developed. The Negroes are a hunter and shepherd race and are suited to lighter manual work in warmer climates, as is demonstrated, for example, by their use in coffee and cotton plantations. Because of their low intelligence and their relatively small number, they are less harmful culturally and politically.

5. The primitive (and mixed-race) race presents a psychological imbalance in accordance with its physical constitution. The most varied combinations of the four main racial psychological types discussed occur in it. In general, they can be described

as the race of the lower agricultural workers and peasant population of the cooler regions of the earth and the culturally remote areas.

II. The goddess Ostara and the kingdom of the blondes in the past.

The famous Old English church writer Bede the Venerable (born 674, died 735) has the following remarkable passage in his works[19]: "Tribes of the Old English people - my people! called April 'Esturmonath', which we now overlook as 'Easter month.' They named this month after one of their goddesses, who was called 'Eostra', in whose honor they celebrated their own festivals and whose name they transferred to today's Easter festival out of old custom, in order to use this word to mark the joys of the new high festival." Thus speaks and writes a reliable witness of ancient Aryan history, who, as one can see, calls himself an Englishman and a member of the heroic race with racially conscious pride! From Bede's short note we can conclude that this goddess Eostra, called "Ostara" by other Aryan tribes, may have been a deity connected with spring and light. Research into personal and place names, as well as comparative mythology, confirm this assumption. The name of the spring and light goddess Ostara is not uncommon in old personal names, especially of Gothic tribes, e.g. in Ostroberht, Austrobert, Austrogisil, Astrik (name of old Benedictine abbots in the Ostrogothic region), Ostrogota, Astragild etc. Also the family names Ostermann, Osterlen, Ostertag, v. Osterau (with the black O-rune and the sun in the coat of arms) and many similar ones. It is a fact that is unfortunately far too little known that the old gods' names have been preserved the longest in people, family names[20], places, countries and full names of all Aryan-heroic tribes. This goes back to the common belief (which, by the way, according to the latest anthropological research, also corresponds to historical facts) of all Aryan heroic peoples that they are descended from gods and semi-divine heroes. The gods therefore give names to people and peoples, and these then give names to places.

19 de temporum ratione, cap. 13 ("On the Meaning of Times").
20 See "Ostara" No. 96 "Aryan heroic place names"; No. 93 "Aryan heroic personal names"; No. 100 "Aryan heroic family names".

At least, that is how it was in the old heroic times. It is therefore no coincidence that the noblest, most beautiful and most powerful tribe that ever walked the earth and whose remnants live on today scattered among the nobility and patriciate of the Aryan heroic peoples, the Ostrogoths, or more correctly, as they are called in contemporary documents, the Ostro-Goths, named themselves after their tribal goddess and tribal mother Ostara.

The Ostrogoths were the main tribe of the East Germanic peoples, they held economic and political hegemony, they were the people of kings and priests and Herodotus already calls them the "Royal Scythians". The ancient Hellenes (Dorians), the Scandinavian tribes, including the Easterlings, the seafarers who so often visited the coasts of England in ancient times, then the Angles, Normans, Burgundians, Suevi, Visigoths and the Austrian population on the Danube between Enns and Raab (already in what is now Hungary) are related to them.

At the time of the great migration of peoples, the Ostrogoths had an empire in the heart of Europe, in ancient Pannonia, which they called Ostar-richi in honor of their tribal goddess, the empire of the "Ostara"[21]. The Ostrogoths found the seductive Germanic grave of Italia, the majority of the people moved to the beautiful south and met their demise there, the Danube region in the heart of Europe retained the name "Austria" from the remaining nesting population and from scattered Ostrogoths returning.

Political astrology, a science that should be taken seriously, places Austria under the planet Venus and under the zodiac sign of Libra, an ancient wisdom that only we cannot understand. For we will see that the goddess Ostara is identical with Venus-Uranic Urania, the heavenly Venus. Political astrology is therefore based on prehistoric facts!

In Austria-Hungary, the two largest sanctuaries of the Ostrogothic tribal goddess "Ostara" have been preserved to this day. These are the world-famous canonry of

21 It may have been like this before!

Klosterneuburg near Vienna, which is called "Asturis" on the ancient Roman maps, and the national sanctuary of modern-day Hungary, Esztergom-Gran on the Danube, with the mighty cathedral castle of the Prince Primate and Cardinal Archbishop of Hungary. The powerful Hungarian princely family of the Esterhazy also traces its origins to a place named after Ostara.

It should be noted that the canonry of Klosterneuburg is still dedicated to St. Mary and was founded by St. Margrave Leopold, who later became the patron saint of Austria, and whose relics are still buried in a magnificent shrine above the most beautiful altar in Christendom, the so-called "Verdun Altar", in the chapter house of the canonry. In Hungary, on the other hand, St. Mary is venerated as the patron saint of the country. This shows that here, as in countless other cases, churches and monasteries were founded on altar places of worship and Christian saints were simply put in the place of altar gods and goddesses. Ostara had become St. Mary! Even the old "pagan" festivals were converted into Christian festivals with only minor changes[22].

Grimm[23] rightly observes: “It is very probable, just as pagan places were converted into Christian ones, that it was also considered advantageous to recruit the old priests from among the less educated peoples (the ancient Germanic tribes) for the new worship service. They were the most educated part of the people, the first to be able to grasp the Christian doctrine and to pass it on to their fellow countrymen." They also took the ancient mysteries over into Christianity and kept them veiled, accessible only to the initiated. Through these facts, the current Christian places of worship in all countries inhabited by Aryan-heroic peoples, as well as the figures of saints, their legends and the Christian festival customs, become an extremely important and rich source for folklore and prehistoric science, and indeed they make these sciences a highly attractive pleasure. For every Aryan-heroic landscape, if one understands its language,[24] becomes a wide-open book in which one can read as in the prehistory of humanity. For the Christian

22 For further details see Ostara No. 91 "Races and Cultural History of the Saints".
23 "German Mythology", Göttingen 1844, 1. p. 82.
24 Short instructions in "Ostara" No. 94 "The Language of the Aryan-Heroic Field".

places of worship, cathedrals, monasteries, churches, chapels, statues of saints, place, river, mountain and field names are nothing but landscape, artistic and at the same time scientific Hieroglyphs that tell us about the lives and activities of our ancestors in an incredibly graceful and aesthetic way.

The following list shows what a rich yield even a cursory list of some Ostara places can provide: Osterö (Norway), Estrun (Benedictine nunnery near Arras, founded in the 6th and 7th centuries!), Estrée (ancestral home of the famous, ancient French noble family of the d'Estréc in Asturias and Extremadura, furthermore the city of Astorga on the Pyrenean peninsula, in the Adriatic Sea the Isitrian peninsula, in the heart of Europe the largest river the Ister or Hister (so actually the "water of the Ostara", now the Danube), in Switzerland Ostermundingen, in Germany Oestrich near Wiesbaden, Oster Holz near Stade (obviously a grove of the Ostara), Osterode in the Harz, Osterburg near Magdeburg and elsewhere, Osterfeld near Merseburg and elsewhere, the Benedictine abbey Osterhofen in Lower Bavaria (already founded in the time of Charlemagne!), Ostritz near Bautzen, Ostrau in Moravia (with the large coal mines!), as well as Ostra and Austerlitz (the famous battle site which in 1805 determined the fate of Austria which was to come to pass in 1918), Esternburg and Osterburg as well as many other Ostara places in Upper and Lower Austria, especially in the latter country, which has a surprisingly large number of prehistoric, almost gigantic rampart castles and earth pyramids (e.g. Stillfried, famous for the battle in 1278 which established the Habsburgs' position as a great power) which far surpass the Cheops pyramid in terms of volume and therefore also in terms of the amount of work required. In Carinthia the old castle Hoch Osterwith, one of the most massive castle complexes in Europe and seat of the most powerful noble family in Carinthia, the Princes of Khevenhüller. The Ostara sites are particularly numerous and significant in Poland and Russia, an area that was long inhabited by the Ostrogoths. I will just mention Ostrow and Ostrolenia (both battle sites), the famous old Polish noble family of the Ostrowski, Ostrowo in Posen, Ostro win Pslow, Ostrag in Volhynia, which is also the name of a famous Polish princely

family, Stragosh in Voronezh, Astrakhan in Russia and the region of Astrabad in Persia. So you can see that the Ostara sites stretch in a closed chain from the far west of Europe (Asturias) through the entire continent to Central Asia (Astrabad) and appear everywhere where people of the blond Aryan heroic race, especially Ostrogoths, live or have lived.

If we examine the Latin language, we find the word Ostara in Auster, south wind. Auster appears as the wind god personified on the famous Tower of the Winds in Athens, where he is depicted as a blooming youth with a flowing cloak and pouring out an urn of water. The combination of Ostara and auster is all the more permissible as the Old High German ostar, the Nordic austr, Anglo-Saxon eastor (?) and Gothic austr (?) indicate the eastern part of the world, and in the Old Norse heroic poem, the Edda, an Austri appears as a spirit of light[25]. It may now seem striking and contradict our assumptions that Ostara sometimes means east, sometimes south. This apparent contradiction is immediately resolved, however, if one assumes, in accordance with the most modern prehistoric, philological and anthropological research, that the original home of the Aryans, the highest human race, is not Asia, but the northwest of Europe. The blond Aryan heroic tribes who emigrated from their original homeland, following the warming sun and the sun and light goddess Ostara, spread in an easterly and southerly, or let us say in a south-easterly direction across the entire Mediterranean and beyond to the Near East and India[26].

In Latin, austerus took on the meaning of "rough" because these prehistoric migrations were not pleasure trips at all, but emigrations that were caused every year by economic hardship. We know from the folklore of all Aryan peoples, especially those living in northern Europe, that the younger generation and surplus young warriors gathered every year in springtime, at Easter time, at the "Ver sacrum", the spring consecration, in the gods' groves and temples on the March Fields to form "following groups" in order to try their luck with weapons in hand in the far east or south after the

25 These deductions can already be found in Jakob Grimm, German Mythology, I. page 267 ff.
26 See Ostara" No. 50 "Original Homeland and Prehistory of the Blondes".

blessing of the priests and amid the tears of their parents and brides, and thus conquer new territory for the noble race. Is it different in England today, where more than half of the young men emigrate to gain a position in the colonies?

Some sailed out on water, on small, high-beaked ships, circumnavigated Spain and penetrated the Mediterranean through the Strait of Gibraltar, where they founded the ancient Liberian, ancient Etruscan, ancient Punic, Mytish, Egyptian and Babylonian states in prehistoric times. Some followers even circumnavigated Africa! All the foothills of Europe and the Mediterranean, as well as the islands, still have memories of these seafaring ancient Aryan Easterlings and Ostara men in the prehistoric stone buildings (the so-called megalithic buildings), which were actually sea watchtowers and sea stations, like Gibraltar, Malta, Aden, etc. today.

In Egypt, the stone building culture of these blond ancient Aryan peoples, who still had stone weapons, reached its highest level. For these peoples, the ship was the most important utensil, along with stone tools and stone weapons. The ship dominated culture, art and religion. That is why the ship also appears as a sacrificial offering and attribute of the gods, and since the ships with their curved beaks resembled the moon, and the moon and the stars are of particular importance to sailors, the gods of these prehistoric sailors are mostly moon, ship and water gods.

The other part of the emigrating young warriors of the "ver sacrum" took the land route. It should now be noted that the spread of the Aryan-heroic race from their north-western European homeland only took place in the Metal Age by land, since in prehistoric times travel by land was far more difficult than by water. The means of transport on land was the horse, which was also first tamed by the Aryans in their European homeland. Likewise, the invention of the chariot from the ship goes back to these Aryan-heroic horses and charioteers, originally resident in north-western Europe. The most important component of the chariot, which turned the chariot from a ship into a chariot, was the wheel. The wheel, however, cannot be made without a metal axe and a metal saw. The chariot can therefore only be an invention of the Metal Age, and the race

and charioteer peoples were indeed metal-people. Metal technology is also a creation of the Aryan-heroic people, and it is recently assumed that this was decisive for the entire culture. The most innovative invention was made by the Ostrogothic peoples in Poland, Hungary or southern Russia. Just as stone, ships, moon and water dominated the entire culture, religion and art of the Old and New Stone Age seafaring peoples, so copper, bronze, iron, metal, horses, chariots, wood and the earth dominated the entire culture, religion and art. But since the wheel, especially the spoked wheel, resembles the sun with its rays, the chariots, horses and metal peoples worship the sun and earth gods, which is why the sun gods also mostly appear in association with horses and chariots (Apollo, Phaeton, the Germanic Pholus).

Now it is interesting how certain Easter customs still remind us of these things today, a sure proof that they are all connected with the Aryan-heroic foremother and goddess Ostara, because otherwise they would be completely incomprehensible. We have seen how the weapon, as the tool for the lustful happiness of life, is the most important thing for the "Versacrum" that is released at Easter. That is why, even in the Middle Ages, particularly magical and good swords were called: Ostersahs[27] and were worn during the Easter sword dances!

In the Easter cakes, which are all known to be of pagan origin, the wheel and the sun appear in the disk-shaped "Easter cake" decorated with radial inlays, and the ship and the moon in the Austrian "Ostertipel".

The warriors who are going out and are doomed to die want to enjoy life. The departure to war is preceded by a time of overflowing joy of life, the carnival before Easter! All our annual seasons and customs go back far into prehistoric times and can only be understood in their essence through the circumstances of that time. The time before and around Easter is also the time of love in nature. And so we understand that the Old Testament word hister means something like "dancer" and hister is the root word for the Latin histrio "dancer", "actor".

27 Grimm Jacob, Deutsche Mythologie, I, pg 741.

We also now understand that Ostara is not only the goddess of spring, of the rising sun, but also the goddess of war and love. Mars and Venus! The Christian Church, true to its principle of tolerance, has acknowledged the great and all-encompassing position of Ostara for the Aryan-heroic race by elevating March 25th, which incidentally marks Easter time and even frequently falls during Easter time, to a Marian holiday ("Annuntiatio Mariae") and thus replacing the Aryan "Ostara". A wonderful symbolism! At the same time of year when every year for thousands of years in the Nordic gods' groves and temples the select Aryan-heroic youth united in noble, racially pure and racially equal love, the Church has the virgin Mary conceive the God-man and world savior!

These connections clarify the meaning of the ancient Greek word hystera, which is obscure in its basic meaning, "womb", a word from which the modern medical term "hysteric" derives. The hystera is in fact the founding mother of the noble, blond, Aryan-heroic race, "vagina gentium!" Compare this with the peculiar Gothic hanging chandeliers with images of the Virgin Mary in a ray mandorla, for example in the high choir of the Teutonic Knights' Church in Marienburg and in other old churches.

As the sun goddess, Ostara is also the goddess of the sky, the stars and - as the goddess of the ship peoples - the moon. This is also expressed in ancient Greek. For the ancient Greek a stér = star. The Greek demigoddess Asteria is the daughter of the Titan Krios and the Titanide Phoebe. The Titans are, in modern anthropological language, actually pre-humans, hominids. In any case, this descent from Asteria points to a prehistoric milieu. The demigoddess Astraca is the daughter of Zeus and Themis, a profound mythological symbolism and hieroglyphics. For Zeus is the supreme, noblest of the gods, Themis the principle of justice, purity. The noble gives birth to Astraea in racial purity. But Astraca is identified by the ancient mythologists with Dike = "justice".

This mythological allegory means that Astraca = Ostara is the principle of pure breeding; arising from pure breeding, it propagates noble purity, it is the principle that raises humanity to physical and spiritual perfection through sexual selection. And with

that, another Greek-Latin word that we still use quite often today, the word historia - history, becomes understandable! Because the value of Ostara Astraea, the breeding of the blond Aryan-heroic human race from half-animal chaos races and primordial beings, the preservation and struggle of these noble peoples that sprang from the womb of the progenitor and tribal goddess Stara, is the content of history, is "Historia"!

The lower races, on the other hand, have no history, which is why they instinctively hate history and tradition.

Based on the above, we are entitled to explain the so-called "Semitic" cultures and languages as being derived from the far older and higher European, Aryan-heroic cultures and languages. This is the only correct path and brings the solution to all mysteries. (See "Ostara" No. 52 "Protolinguistics")

According to our research, the Asian cultures, insofar as and as long as they were really cultures, were also the work of Stone Age or Metal Age blond Easterlings. As soon as this understandably thin upper class of blond Aryan heroic warriors, priests and princes perished through war or racial mixing in the dark racial mob of the southern and eastern countries, these cultures and with them the states collapsed.

The great Nordic goddess Ostara therefore appears in the so-called "Semitic culture and religion" as Astarte or Astaroth. Apart from the phonetic similarity, we find a complete correspondence in essence. Like Ostara, she is a virginal and peaceful goddess, the goddess of chaste love, whose priests and priestesses had to strive for the strictest purity, in contrast to the immodest Asherah or Baaltis; she is Venus Urania, the heavenly Venus. Like Ostara, she has as her emblem the crescent moon, and is also the goddess of the engravers. Along the road that the Stone Age Easterlings traveled are their great sanctuaries: Carthage, Cythera, Cyprus, Tyre and Sidon. Yes, even more, and this brings our comparative mythological research full circle: Astarte with the crescent moon as her emblem and riding on a bull becomes identical with the goddess Europa. Ostara Astarte, Astarte-Europe, Ostara-Europe! Ostara is the founding mother and tribal goddess of the blonde Aryan-heroic race that originated in Europe, who swarmed over the whole earth

in countless 'consecration springs' and 'Easterlings' by sea on ships (hence the crescent moon) and on land on horses (and cattle), brought higher culture everywhere, exterminated the prehistoric monsters, among them the most dangerous, the gigantic ape-men, or forced them into servitude, but also often, especially in the peripheral areas most distant from the northern European homeland, mixed with these inferior beings and thus gave the impetus to the development of the lower and dark races and the tragic cause of their own guilt and punishment!

The Grail-like Amfortas, who mixed with the animal-woman Kundry and was struck with lifelong illness[28], is such a profound allegory of prehistoric events!

Having examined the word and nature of the goddess Ostara both linguistically and mythologically, we shall now proceed to the folkloristic investigation, i.e. to consider the customs connected with the cult of this goddess. Some philo-Semitic German "Germanists" have tried to deny the existence of the goddess Ostara. But we follow Bede the Venerable and Jacob Grimm, who are racially closer to us, who say: "Ostara, stara, Eostra may have been a deity of the radiant morning, of the rising light, a joyful, healing apparition, whose term could be used for the resurrection festival (the Easter festival) of the Christian God. Bonfires (Easter fires) were lit at Easter, and, according to the long-standing belief, the sun, as it rises on the first day of Easter, makes three leaps of joy, it holds a dance of joy (Easter dance). Water that is drawn on Easter morning is, like that of Christmas, holy and has healing properties; here too, pagan ideas seem to have been transferred to major Christian festivals. White-clad maidens (Easter maidens), who are preparing for Easter, at the time of the thundering spring, in rocky clefts or on mountains, are reminiscent of the old goddess[29]." Among all Aryan-heroic peoples of the Christian Middle Ages, the so-called Easter plays, which even the church had to tolerate, the use of Easter eggs and Easter fairy tales, which preachers told from the pulpits to amuse the crowd, have been preserved. Memories of the erotic and racial character of the Easter festival have been preserved in the words "Easter play" and

28 See "Oilara" No. 69 "The Blue Grail"; No. 65 "Theoretical Racial Pathology"; No. 67 "Practical Racial Pathology".
29 Jacob Grimm, German Mythology, I. S. 268.

"Easter day" as a flattering term for the beloved. The Easter and sword dances, which were in use in the Middle Ages and are still in use, represent a reminder of the excerpt from the "Ver sacrum" and the erotic exuberance, in which the Easter sword and erotic allusions play an important role[30].

It is clear that our modern carnival festival is nothing but a reflection of those prehistoric and medieval Easter festivals, and that it has a much deeper meaning than we assume. In many areas, the custom of carnival processions, of the rides of "ships of fools" or "boat wagons"[31] has been preserved. In other areas, tree shovels or ploughs are dragged around by unmarried, marital virgins. According to popular belief, dragging the shovels, the plough, or the boat wagon is supposed to help girls to get married soon, and to make infertile married women fertile[32].

"The compulsion of unmarried virgins to take part in the Isis, Nerthus, or Ostara festivals seems to indicate that the processional mother of the gods was at the same time fond of the bond of love and marriage and punished those who were late. In this sense, she could rightly be considered to be Lady Venus, Holde and Frette." Even today, in some areas, the strange, previously incomprehensible, but now fully explained practice of the so-called "Auftindeln" or "Osterstiepe" still exists, i.e. the peculiar practice of young boys hitting and tickling the young girls of the village with nuts as a joke around Easter time.

The Easter bunny and the Easter egg, both symbols of fertility, the latter also of resurrection, the belief that Easter egg shells, scattered in fields and gardens, promote fertility, furthermore the use of Easter jokes with erotic content ("risus paschalis"), the love magic of the spring water drawn at Easter and the Easter kiss are now completely clear.

It would be strange if the celebration and the name of this goddess, who played

30 See Jacob Grimm. l. c.
31 See the report of Tacitus, Germania, on the Nerthus cult.
32 Grimm, German Mythology, 1, p. 246.

such an important role in the lives of all blonde Aryan-heroic people, could not be found in the writings of the ancients. In fact, Ostara played the most prominent role in mythology, poetry, and above all in the mysteries of antiquity under a different name than the great mother of the goddesses Isis (also Demeter, Hestia), both in terms of her importance and her geographical distribution. Throughout the ancient world, as far as the military campaigns of the prehistoric and historical Easterlings reached, their sanctuaries were scattered, and their mysterious mysteries were celebrated as the highest of all religious festivals. The identity of Ostara and Isis is proven: 1. From the fact that the festival took place at the same time as Easter. 2. From the completely identical festive customs. 3. Also by the similarity of names. For we still find among some German tribes the legends and customs of "Frau Eyfn", who corresponds to the Perchta-Ostara, Isis, even in the smallest details. Among the Suevi she is also called Zisa[33], the female form of the Gothic spring god Zeizo, the husband (or son[34]) of Ostara. The word Zeizo and Zisa still lives on in German children's stories in the form of the "Zischerlmann" and in the Austrian dialect word "mighty", "delicate man". These are purely fantasies, for the place names often still retain the memory of Ostara and her husband (or son), the youthful, beautiful spring god Zeizo (which in Gothic means something like "the blooming one"). The "Zeizen", "Zisen", "Zisel" (“Zwiesel"=) mountains are extremely common in the vicinity of Marian (Jesus and Ostara) shrines. For example, the aforementioned Austrian "Ostrava" shrine of Klosterneuburg lies at the foot of the Kahlenberg, which was called "Zeizoberg" on the Roman maps of Mons Cetius. Two hours away from Klosterneuburg lies the town of Zeisel (Zeizin)mauer, the birthplace of the former Austrian patron saint, St. Florianus, which is a literal Latin interpretation of the Gothic "zeizo" - "blooming", "youth"! In Latin, St. Florian is nothing other than the Christianized youthful god of love, Steaf, Froh or Frauja, because he is the patron saint of happy marriages, a saint against water and fire dangers, and the

33 Grimm, German Monthology, 1, 270,

34 In the case of the Angle Salmon, he appears as a small divine cow called Skeaf, lying in a manger and swimming on the water. Compare Osiris. Moses - the baby Jesus!

guild saint of the Nauchfangkehrer. In Ofen (Budapest) there is a "Raudhfangkehrer and Floriani Church" in which most couples in the whole country get married, because the greatest blessing is said to rest on marriages concluded in this church. The Isis-Eysn lives on in numerous place names composed of "iron", such as: Eisenburg, Eisenstadt, Eisenthor, etc.

But in addition to these folkloristic references, we also have documentary evidence. First of all, Tacitus, who in Germania, chapter 9, tells us that some of the Suevi worshiped Isis as their main goddess, whose emblem is a ship-shaped idol. Even today, these ship idols made of clay are found at prehistoric sites, especially in Austria and Hungary. Experts, blinded by the Jewish spirit, have always mistakenly declared these idols to be "moon idols" until the author of this treatise proved that these idols represent prehistoric ships[35].

The town of Mödling near Vienna, where there was an ancient and large prehistoric settlement that dates back to almost the 10th millennium (BC), when the entire Vienna area was still an inland sea or a huge inland lake, has a particularly rich collection of such ship idols in its museum, among which the most original and most valuable piece is a clay ship on wheels, the oldest model of the ship idol (“Carnaval”, from which the name “Carneval”)! From the prehistoric finds it is therefore irrefutable that the goddess Ostara-Isis and her cult already existed in the Nordic original homeland of the blond Aryan-heroic peoples when the other parts of the earth were still inhabited by uncivilized, animal-human races.

An interesting, very old report about the ship cart procession of Isis at the time of the “fasti” is also contained in Lactantius, institutions I. 27, and Rudolfus in his "Chronicon" of the Abbey of St. Trudo. For a long time, up until the Middle Ages, the ship-cart festival of Isis, as it was celebrated in Cornelimünster near Aachen (an ancient Benedictine abbey dating back to the Carolingian period), was very famous. It is again significant that near Aachen (in Moresnet) there is a hill called Hollenberg ("Holla"

35 Political-anthropological review, Hamburg 1903, May issue.

mountain, "Ostara" mountain). The French of today call Isis-Ostara-Perchia-Holla etc. "Abundia", "Habonde", "bona Domina" and are considered partly to be a friend of children, partly to be a child-shredder, partly to be a good-luck, partly to be a bad-luck mythical being[36].

The kingdom of the blondes in the present and future.

Joy and suffering characterize the nature of the goddess Ostara and her cult. Hard times of passion alternate with times of resurrection in the history of the blond heroic race. The strict selection in the north and the isolation during the Ice Age forced this race to breed negatively and develop excessively. Catastrophes such as the current World War catastrophe remind them to reflect and reflect on themselves if they have deviated from the path of pure breeding.

The dual nature of Ostara-Isis is thus easily explained. Springtime, the time of the "Ver sacrum" and the departure of the water-capable youth, was a time of joy, a festival of exuberance and exuberant joy of life and love, but it was also a serious time, for most of the departing warriors fell victim to the dark "Hel" and the gods of death, the "Keren", as they were called in ancient Greek, or the "Val-Kyrien", as they were called in the Nordic language, and met a heroic death on the battlefield. G. v. List refers to the Helvetians, those who had chosen the "lot of Hel" as they left in the spring of consecration. In German, the sinister death gods live, the "Val-Kyrien" and "Keren" in the expression "Holy Week", "mourning" week before Easter and in Holy Friday, "mourning" Friday, when Christ dies! Christ's wife, the Ostara-Maria, suffers daily, the son of the daily, hourly, the bitter sacrificial death in the history of his race, the blond Aryan-heroic race. He suffers it more than ever in the indescribable horrors of the current "world war", the "world revolution" and the "world peace"![37]

What a powerful, tragic, shocking symbolism lies in the old myths, gods' figures

36 Grimm, German Mythology, 1, 264.
37 See "Ostara" No. 14 "The Talmudic Origin of Bolshevism".

and names! The spread and development of the higher, light, godlike, blond Aryan-heroic race and the higher culture and manners created by it was made possible solely by the annual sacrificial death of countless millions of Easterlings and youths of the holy spring who set out at Easter! The divine Aryan-heroic human being, Christ, born of the divine foremother Ostara-Mary, thus becomes the redeemer, liberator and perfecter of all humanity through his heroic sacrificial death and leads them from the miserable darkness of ignoble humanity and unculture to god-humanity and culture. Thus the Isis Ostara festival has become the highest festival of Christianity, after it had already been the main festival of blond Aryan-heroic humanity in the twilight of prehistoric times.

It is the festival which, in its profound symbolism, scientific as well as ethical and aesthetic, preaches the development and emergence of the noble, higher Aryan-heroic human race from the dark, bestial chaos races, the most dangerous opponents of everything good, beautiful and true, in word and image to this day.

Now we understand for the first time what the grotesque figures[38], satyrs and puppets wrapped in animal skins, which are common at carnival festivals and which are either driven out, burned or thrown into the water, mean. They represent not only the dark winter driven away by the brightly shining sun goddess Ostara, but also the dark "devil", i.e. the animal and ape-man, who was defeated and subdued by the heroic struggle of the light, blond hero sons and who still lives on today, mixed in the dark human races, and continues to wreak havoc.

This is the Good Friday and Easter Mystery, the Grail Mystery of the departing Parsifal, this is the Mystery of Mysteries, as it was revealed only to the initiates in the highly famous Eleusinian Mysteries of Isis, and as the orders of the old Aryan-heroic Christian Church of the Middle Ages possessed it and as only a few modern secret societies have preserved it, but unfortunately in a completely distorted form and only partially recognizable. In my opinion, the apron skin of modern Freemasons goes back to the animal skins wrapped around the loins of the ancient Isis Mysteries priests. For

38 In German they are called Perchten-Läuser or Schembart-Läuser. Compare this with the Greek schema = "ghost", "monster".

Apuleius has in his Metamorphoses in the 11th book the following famous, previously obscure, now completely blurred passage: the goddess Isis herself says that the day which arose from the long, ephemeral night (of prehistoric mankind) is sanctified to her by an eternal religious cult. At the time when the winter storms subside and the sea becomes navigable again, her priests sacrifice an ancient cart (!) to her. The meaning of this cult, however, must not be revealed to the profane. The person to be initiated may only reach for the wreath of roses (the symbol of love), which the priest of Isis holds in his hand with a sistrum, if he has removed the skin of the "most depraved animal, so repulsive to the goddess[39]". It is the same ceremony, word for word, as was customary during the reception into the medieval knights and monks' orders, the heirs of the ancient mysteries! The disgusting "animal" is nothing other than the dark-race animal and ape-man!

The passage from Apuleius is one of the most profound passages in world literature, because it gives us the key to all mysteries. It lets us see that the essence of all genuine religion is racial cult, the cult of the highest, that of the blond Aryan-heroic race. Yes, it even lets us conclude that this race, distinguished by beauty, goodness and wisdom, was not the work of blind chance, but the conscious breeding result of prehistoric and historical, racially motivated priestly colleges and their religious systems. The sparse fragments of those priestly writers that have survived to us, such as the Edda, Orpheus, Musacos-Moses, Pythagoras Buddha (=Gora), etc., and above all the Bible, confirm this assumption with almost every sentence. The Jews in particular held on to the racial cult religion of the Bible, which they twisted into its opposite, with tremendous success. That is the secret of their power, that is why they do not want the other peoples to become races and to have true knowledge of God. For God is pure nature, and pure race is God and divine power! That is the greatest and highest mystery, that is why the Osiris child standing next to Isis holds his finger to his lips!

The ancient writers report explicitly, especially about the ancient Germanic gods'

39 Literally: “You are the worst and most detestable beast to me, so immediately take off the skin of that beast.". See also words and ceremony of the order. rituals: "Arise in the name of the Lord." and "Eat the old man.".

groves, that the priests bred noble horses, noble animals and noble plants in them. They certainly did not forget the noblest and most precious creature on earth, man, as modern man has! And that is how it was, as the prehistoric finds made at ancient cultural sites prove, as does the folly. 1. Enormous quantities of pot shards are usually found in such ancient cult sites, the remains of great banquets. 2. Even today, such cult sites are considered dance grounds where newlyweds celebrate their wedding feasts. They are often still called "dancing mountains". 3. Religious dance processions are still held there today, sometimes in conjunction with ancient sports and weapons games. (Remember the "Ver sacrum"!) 4. Even today, these places are considered to have a special love and erotic magic and are also tried out by lovers. That is why many of these places are also called Minne, Wonne, Venus and Hörsel mountains. Procreation is something so sublime, something that stands up to the divine and creative, that we should not blame but only praise the Aryan-heroic priests of ancient times when they stipulated that only noble, beautiful, good and wise people should come together for procreation and that they should also have their children conceived in a place specially consecrated by the deity and at a particularly favorable time. Astrology, which the ancients rightly placed great value on, teaches us, as the "exalted scientific" modern enlighteners do not know, but which modern insurance companies and stock market players still know very well today, that the time and place of birth are of the greatest importance for the person born[40].

The position of the sun is particularly important and is the easiest to calculate. If conception took place before March 21st, then the conception was under the sun in the house of Jupiter and the birth was under the sun in the house of Mars. If conception took place after March 21st, then the conception was under the sun in the house of Mars and the birth was under the sun in the house of Jupiter, but the constellation was always favorable for a priestly-knightly, i.e. heroic, human type.

Why shouldn't it go back to how it was before? The future of the blond Aryan

40 See "Ostara" No. 80 "Practical Racial Metaphors".

heroic woman lies in her correctly recognized past. Racial ethics, racial hygiene and racial cult must become religion again. The noble man cannot be bred 1. by means of a state "human stud farm", 2. nor by means of the false "universal" state racial hygiene, which places the main emphasis on breeding many, only healthy human types. The results of this "universal" racial hygiene are pathetic, because it breeds indiscriminately, albeit healthy, Candalas, Mediterraneans and Mongoloids. Every state that wants to practice real "eugenetics" must practice "special" racial hygiene and breed only the state-sustaining blond Aryan-heroic race with the help of an Ariosophical racial religion.

He must also establish settlement in the way that Detlef Schmude, Germany's great settlement pioneer, does and describes so captivatingly in his book "Through Work to Settlement" (Aug. Scherl Publishing House, Berlin).

If we summarize the result of our Ostara investigation, Ostara-Isis-Perchta Maria is the goddess and founding mother of the future-creating, future-preserving, blonde Aryan heroic human race. Astronomically, she is the goddess of spring, the goddess of flowers, the sun, the rising light, and joy. As a cultural hieroglyph, she is the goddess of all technology, of weapons and tools ("ostersahs"), of artery construction (plough, Easter building), the inventor of ships and wagons, and thus the founder of transport. She is also the goddess of love and racial selection, for she hates everything dark and human, she spurns every other sacrifice and wants only the consecration and spring of love as the most precious sacrifice every year, the selection of the most beautiful youths and maidens[41].

She is ultimately and primarily a racial-ethical hieroglyph, for her son, the blond Aryan-heroic man, the "Christ", the Easter lamb, must at all times endure all suffering and all disgrace at the hands of the dark races, he must sink in their flood of filth, perish, in order to emerge all the more purified on Easter Sunday and, with his resurrection, at the same time redeem the lower racial humanity and bring it closer to the deity. -

41 Compare the racial hygiene treatises in "Ostara" No. 18 "Strike of Humanity"; No. 34 "The racial economic solution to the sexual problem"; No. 43 "Introduction to sexual psychology"; No. 47 "The art of loving beautifully"; No. 49 "The art of happy marriage"; No. 51 "The art of procreation"; No. 60 "Racially conscious and racially unconscious art of living and loving"; No. 66 "Nude and racial culture".

The above discoveries have led me to name the present library, which is dedicated to the preservation and maintenance of the blond Aryan-heroic race of all peoples and states, after the name of the founding mother of this race, the most sacred and ancient name "Ostara"! In this holy name and symbol we want to conquer like our ancestors or, if it should be, perish dying!

_____

The kingdom of the blondes and the dark ones, the extinction of the blondes, their beauty, rarity and cultural value, the term "race", the physical and physical characteristics of the five main races, world history is not about classes but about racial struggle, the blondes as creators and preservers of culture, as inventors of tool and weapon technology, architecture, artillery, viking breeding, ships and wagons, there are only blonde geniuses, the Atlantic-European original home of the blondes, their migrations across the whole world, the blondes' right to world domination, Ostara, the founding mother of the blondes and goddess of beauty and love, her sacrifice: the annual spring consecration of youths and the spring of love of the virgins, Easter and Carnival, prehistoric festivals, Mary, the Christianization of Isis-Ostara, Christ Frauja, Eleaf, Olitis. Christ's sacrificial death and resurrection, a racial-historical allegory of the fate of all blondes. Cover image: "Ostara" by Master Fidus. (Fidus-Verlag. G. m. b. G., Woltersdorf bei Erlner Berlin). The image was kindly made available to us by Master Fidus for printing. Postage, as well as larger reproductions of this image, as well as other works by the master are available at the address given!

"Ostara" Post (to No. 1).

The fourth dimension. By Maurice Maeterlinck. Deutsche Verlags. anstalt, Stuttgart, Berlin Leipzig, 1929.

The fourth dimension, at, is actually a boring, mathematical concept. But the genius Maeterlind knows how to open up a world of the most grandiose mysticism for

us from this mathematical formula and shows us with the help of his spiritual language how the otherwise boring mathematics is the most insubstantial science and the key to metaphysics. I showed this twenty years ago in "Ostara" No. 35, and I am happy that since then mathematicians and writers have followed me on my path and arrived at the same results. Maeterlinck does not express his own ideas, but rather the ideas of some progressive and pioneering mathematicians, such as Couturat (Mathematical Infinity), v. Pavlovsin and Uspensli (“tertium organum"), the correct, meaningful literary version. As is well known, the space in which we humans live or think we live, i.e. which is conscious to our senses, is three-dimensional space, i.e. the space which extends in length, width and depth, or more correctly, we can only perceive these three dimensions with our senses: line, surface and body. The world we understand is expressed by the formula a^3. But a^1, a^5, etc. a^n must also be reality. We just lack the organs and senses for it. But that does not mean that there are beings in the universe, indeed in the space in which we live, who have senses about worlds according to the formula a^1, a^5, etc. a^n. These are absolutely logical conclusions and they also form the basic thesis of the Ariosophy which I have been teaching for 25 years. In my I even described these beings in "Theozoology".

Maeterlinck develops a particularly original idea with particular genius. He says: Animals often only live in a world of the 1st or 2nd dimension, only humans understand the 3rd dimension. The line is created by the movement of a point, the surface by the movement of a line and the body by the movement of a surface. We can therefore say with certainty of the 4th dimension that its bodies, "metal bodies", are created by the movement of bodies. In the 3rd dimension, bodies are limited by surfaces, ergo in the 4th dimension the "metal bodies" must be limited by bodies. Yes and no. As a final result, Maeterlinck concludes that apart from what has been said, nothing definite is known about the 4th dimension. But that the opinion is becoming more and more widespread that the 4th dimension is time. All in all, even if the book does not contain any original ideas, it is one of the most intelligent books that has ever appeared in the

field of spiritual science and a masterpiece of par excellence. Above all, however, it is new proof that spiritualism is making its way more and more everywhere and especially in the minds of enlightened people. All Sauls are hurrying to become Pauls.

J. Lans v. Liebenfels.

Horoscope and fate by Baroness Irene v. Veldegg, Astra-Verlag, Leipzig.

The elegantly designed book with 28 illustrations is a very stimulating and intellectually written, yet easily understandable presentation of astrological practice. It brings the theory and philosophy of astrology into harmonious connection with practice. The author's astrological research and comparisons and the discussion of the relationships between written forms and physical appearance with astrological principles are particularly interesting. The book brings a lot of new and important information from this area with the help of convincing illustrations, which makes the book all the more valuable.

L. v. L.

Book of the Fathers. Edited by Dr. Wilhelm Anesels (with the assistance of D. Hermann Faber, Walter Lehmann, D. Rudolf Otto). 1st volume, Adolf Klein Verlag, Leipzig. pp. 3.-. 1929. Finally, even in Protestant circles, people are coming to reason and insight and are not afraid to resort to genuine Christian tradition in order to have an impact on the present. This large-scale work aims to give believers readings and religious material for contemplation during the Christian seasons and takes this material from the worlds of pious Christian priests and scholars. Rudolf Otto rightly says in the introduction to the book that it does not promote superstitious and unscriptural worship of saints, but only the indissoluble community of saints, "who are one and the same in the past and present, on earth and in heaven." These excerpts from the scriptures are intended to promote "the devotion of the home and of the individual" and to "bring to life" a genuine church consciousness. These are golden words that we welcome all the

more joyfully as they come from the mouth of a theology professor from Tübingen. If Protestantism follows these paths, then it can still be renewed and become a power again, then it will and must ultimately lead to the ariosophical universal church that we strive for in the "Ostara". The following "fathers" speak, among others: Edehart, Tauler, Seus Röhme, Hölderlin, Claudius, Susanne von Alettenberg, Fechner and especially the Teutonic Knights of Frankfurt, who published the "Theologia teutsch". What these spirits offer us are pleasures of the highest and most delicious kind.

On the other hand, we would have gladly missed the shallow babble of the Masonic word-monger Schleiermacher. Today, in the age of Hitler, Protestant priests must be more wary of nothing than of those who promote Freemasonry and Judaism. If the Protestant clergy does not shake this louse out of its fur, then it and its church are lost. The people are everywhere today and want priests who serve religion alone, who give them spiritual bread, and not priests who are the members of an anti-Christian secret society that has world war and world peace catastrophes on its conscience.

L. v. L.

Nostradamus, prophetic world history from 1547 to around 3000. By Bruno Noah. Leuchtfeuer-Verlag, Eugen Roschmieder, Berlin-Wilmersdorf. Recently, many books have been published about the prophecies of the astrologists and rabbulists Nostradamus, and I thought that Böllner's publication was the best achievement! I must admit that Noah's book surprised me in a very pleasant way. It has brought out an incredible amount of new information about the past and the future from the Arthurian dry, difficult-to-read original. It is an impressive work that only someone who has held the original in their hands can properly appreciate. It is as if you were standing in front of the ruins of a broken, detached vase and you have to painstakingly put everything in order to fit one piece to the other. Noah has mastered this laborious task in an admirable way, so much so that the reader is not even aware of how difficult it actually is to organize, solve and read the individual prophecies. The readings and interpretations that

Noah gives seem self-evident and are so clear that one is amazed that others have not figured them out long ago. I cannot report on the content, especially on the future of Europe up to the year 3000, in a brief review, so I can only say: take it and read it.

L. v. L.

Printed by Paul Kaltschmid, Vienna XVIII, Gymnasium street 40.

Ostara

Library of the Blondes

No. 26

Introduction to racial studies

by J. Lanz Liebenfels

Contents: What is race? Race is not a language, ethnicity, or religion, race is an anthropological term, errors of false racial studies, natural and exact scientific method of racial research, the chemical race test, differences in the blood reaction of the various races, the electrical race test, the different behavior of the various races to electric current and od, race test using the psychic pendulum and the dowsing rod, the morphological race test, the more integral forms: as a sign of a lower race, the anthropometric race test, technical terms of anthropometrics and their explanation:. 7 illustrations: the skull bones, head of a gorilla, development of the human embryo, comparative representation, skull skeleton of an adult human and a child, broad and long skulls, broad and long faces.

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The "Ostara" (founded in 1905 and published by J. Lanz-Liebenfels in Mödling-Vienna) appears at approximately monthly intervals. Each issue contains a self-contained treatise. Orders can be received from any bookstore or from the management of the "Ostara", Mödling-Vienna (Osterr. Postpark. Account No. 76057).

The "Ostara" is the first and only illustrated Aryan-aristocratic collection of writings

that proves in words and pictures that the blond, heroic person is the beautiful, moral, noble, idealistic, brilliant and religious person, the creator and preserver of all science, art and culture and the main bearer of the deity. Everything ugly and evil comes from racial mixing, to which women were and are more susceptible than men for physiological reasons. The "Ostara" has therefore become the gathering point of all noble idealists seeking beauty, truth, purpose in life and God in an age that carefully cultivates the effeminate and the inferior race and ruthlessly eradicates the blond, heroic type of humanity.

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37. Character assessment based on the shape of the skull: a common racial phrenology.
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Race and racial studies.

What is race? Geoffroy Saint-Hilaire defines race as "a series of individuals that have emerged from one another and are distinguished by characteristics that have become constant." According to Quatrefages, race is "the totality of similar individuals belonging to the same species, which have received and continue to inherit the characteristics of a primitive variety." Bouchet uses the term "race" to describe "the various natural groups of humans." Compared to these older definitions, Röse explains the concept of race more clearly and precisely as follows: "The concept of a human race always encompasses a sum of several physical characteristics. Individual ones of these can occasionally play over into another race. The only thing that matters is the overall picture."[1] It is particularly important that when assessing individual races one does not look at a single characteristic, but at the entirety, the complex of characteristics. This complex is not an arbitrary and accidental complex of characteristics that does not come from outside, but rather a legal complex of characteristics that is implanted in the individual race. As we will show in what follows, there is a strict relationship between the characteristics of one and the same race. Every race is based on certain formative (morphological) principles that are effective in the construction of even the smallest parts. In this sense, the existence of different human races is undeniable, because the differences in the overall picture of the individual human groups must be noticeable even to the layman. I would therefore like to define and understand race as follows: Race is the complex of certain physical and mental hereditary characteristics that correspond to the various stages of human development. In order to avoid any errors and misunderstandings, I would like to point out that in my writings I only understand race as that which is described as race in the above definition.

If one deviates from the above explanation of the concept of race, one is subject to misinterpretations which can lead to the point where one can deny the existence of human races altogether and deny the legitimacy of racial studies as a science.[2] Race, for

1 C. Rose, Contributions to European Racial Studies, Berlin 1905/06, Archive-Gesellschaft p. 132.
2 E.g. Finot (actually Finkelstein, a Jewish Frenchman), Racial Prejudice, Berlin 1906.

example, is not identical with language, a mistake which has contributed greatly to the confusion of the racial question. For example, today's Spaniards, southern Italians, Greeks and French belong to the Aryan language family, but are by no means one and the same race. Nor do all Germans belong to one race. It is actually surprising that; one could, even in the circles of scholars, fall into such a childish error and speak in all seriousness of a "German, Czech or Italian race". It is quite obvious that, for example, a racial Negro can come to Germany as a child and learn the German language perfectly here. But that does not mean that he has become a person of the Nordic race. Race also has nothing to do with ethnicity or nationality. Neither all Germans (considered as a people) nor all Germans of the Reich (as citizens) are of the same race. Conversely, a German, a Slav, a Roman can be of the same race if the complex of their physical and mental characteristics is the same; in the same way, members of different states, such as the Swiss, French, Germans and Russians, can be of the same race. If one understands nationality in our sense, then the accusation made against racial researchers and mass studies, that they are pitting peoples against each other, is entirely unjustified. On the contrary, our understanding of the concept of nationality represents the basis of a new idea of peace and a new internationality, namely the phylological (racial) and ariosophical idea of peace, which aims at nothing other than bringing people of the same race and at the same time of the same race from all languages, peoples and states closer together for the benefit and security of humanity and joining them together in a solid phalanx, which not only puts a stop to the suicidal struggle of the members of the same nationality, but is also called upon to peacefully demarcate the spheres of power of the individual races and to assign to each race the place that it deserves by virtue of its natural disposition.

Even more disastrous for racial studies was the confusion of the concept of race with the concept of faith, of confession. It is not permissible to speak of a Jewish and Christian race or a Protestant and Catholic race. This confusion has drawn racial studies to its greatest extent into the tedious denominational banking. One more thing should be

mentioned here in passing. The family name also does not determine (at least nowadays) whether the bearer belongs to a race. For example, someone can have a very German name, and even (legally) be the descendant of a Germanic noble family, and yet not be a person of the Nordic race. This phenomenon cannot be explained merely by racial mixing; for if someone has always had Germanic people among his paternal ancestors, the occasional admixture of non-Germanic maternal blood cannot completely obliterate the Germanic racial character. In these cases, it is more a case of female sexual infidelity and a falsification of the paternal ancestry. For this reason, marital infidelity on the part of women also has completely unforeseeable legal and social consequences. Unfortunately, female infidelity must be taken into account,[3] which has so far been neglected by research into women as a result of misplaced female servility ("Gallantry"). On the other hand, female infidelity also means that many people with names that do not even belong to European languages, for example, cannot be members of the Nordic masses.

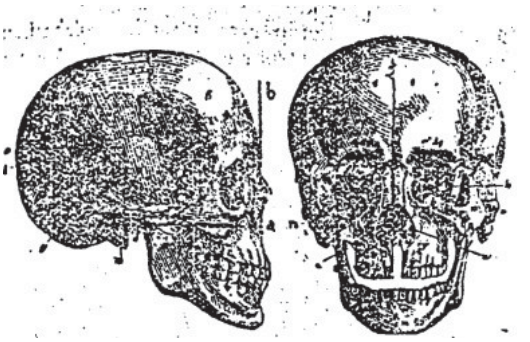

Fig. 1 Fig. 2

FIG. 1. Elementary view of the human skull: c-a-b facial angle; occipito-posterior bone (occipitule); h upper cell above the scale of the same; P region of the lambda suture; parietal bone (parietal): frontal bone (frontale) in zygomatic region of the same; • wall of the chevroocular socket; equatorial region of the. Echid senbelus (temporales; bite process of the same; y zygomatic process of the same; x cheek or cheekbone (zygomaticum); u forehead process of the same.

Fig. 2. Front view of the dissected human skull: t silrube bone; St orbital surface of the ulnar bone; Ag orbital rim; N nasal bone (nasalo); n sphenoid bone (sphenoideum); Th lacrimal bone; y maxillary bone; a nasal surface of the same; in mandibular bone (mandibula); r fan process; w zygomatic bone; c-a-z lower facial angle.

3 Compare Lang-Liebenfels, Race and Woman and his preference for the man of inferior kind. Publisher of "Ostara", Mödling-Vienna. 40 h=35 Pf.

But there are also cases in which the family name can be seen as a key indicator and female infidelity can be eliminated. Female infidelity is less common: 1. In middle-class circles; 2. It was less common in the lower middle-class circles and the lower nobility (in the Germanic countries) before the French Revolution and before the emancipation of women; 3. Female infidelity was less common in those circles up to 1500 AD, as long as the orderly and racially highly beneficial medieval brothel system existed, which made a strict and fair distinction between women of pleasure and chromosome breeding husbands. 4. The more Germanic a region is, the longer the Germanic sexual morality was effective and the women were more faithful; 5. family descent from a rural community is a greater guarantee of an unadulterated family tree.

From the above it follows that genealogy is an important science for racial studies. When it comes to determining the racial affiliation of an individual, genealogy is a very important source, not in the sense that it decisively determines racial affiliation, but certainly in the sense that it explains the emergence of certain physical and mental characteristics. In this case, a beautiful German name can be added as a special distinction and become a document of an outstanding mass nobility, which stands far above the ink or merit nobility conferred by a letter of ennoblement.

Hand in hand with genealogical research, the investigation of an individual's ancestry also involves the examination of family portraits, and possibly (which is probably rarely the case with private individuals) also of the skeletons of deceased ancestors.[4]

Anthropological iconography deals with the study of works of art (sculptures, paintings, medals, armor[5]), which anthropological genealogy must rely on if it is to arrive at impeccable results.

As additional auxiliary sciences, anthropology uses morphology, anatomy, biology, physiology, pathology, anthropology, ethnology, paleoethnology, prehistory,

4 In this respect, Marquard Herrgott's "Taphographia" represents a rich, as yet unexplored treasure trove for the European royal houses.

5 Not yet used. The so-called Ambraser collection in Vienna contains an impressive amount of material. The armor provides particularly somatological information: body height, proportion of the trunk and extremities.

geology and world history. Psychology, statistics and criminal anthropology also have to provide not insignificant aids. Jean Finot therefore remarks: "Under these circumstances, racial science takes on the form of an enormous area, encompassing the entire biological and intellectual development of man." This is understandable, because man is the microcosm, the world in miniature. Depending on whether racial science deals with a field of knowledge that is more or less similar to the various auxiliary sciences, it is divided into: general racial science and special mass science. Depending on whether it is concerned only with the investigation of phenomena and laws or with their application to practical life, it is divided into theoretical and practical racial science (racial economy). Special branches of special racial science are: racial psychology (psychology of individual races), racial history (history of individual races and their influence on world history), racial aesthetics (relationship of races to the arts), racial philology (relationship of races to languages), racial sociology (relationship of races to social classes), racial pathology. (diseases of individual races), etc. Finally, we would like to point out a particularly common but misleading use of the term "racial hygiene". In liberal academic circles in particular, all efforts to improve the physical health of the people are referred to as "racial hygiene". By taking special precautions, one can breed people who are healthy and strong, but at the same time are mentally inferior and ugly. Combating diseases and epidemics, uncleanliness and neglect is in itself praiseworthy, but it benefits the lower classes just as much as the highest, and by rights the hygiene that is almost exclusively practiced by states today should be called "people's" or "state" or "health hygiene". "Racial hygiene", on the other hand, must concern itself with the preservation and care of the noblest and most beautiful race, i.e. the blond, heroic race. Modern states do not want to and cannot do this, which is why they falsely call the nurturing of mixed-race people into inferior races "racial hygiene".

The biochemical racial differentiation.

I said above that the difference between the overall picture of individual groups of

people is so obvious that any unprejudiced observer can easily recognize and distinguish the various human races. But the science of race has been exposed to so much hostility and conscious and unconscious errors that I am not content to make a racial classification based solely on the optical impression of the individual race types. The eye is deceptive, and the opponents of racial science actually claim that the researchers of races are deceived by appearances. In order to make the science of race and above all the differentiation of races (diagnosis of races) a firm, natural one, independent of the subjective (and sometimes not uninfluenced) judgment of people, I will first of all make two distinctions between races. methods by which nature itself separates and categorizes people in an experimental-mechanical way. These are biochemical and physiological-electrical mass diagnosis. Only when we have provided irrefutable proof of the existence of different human races through the results of these diagnoses will we turn to the discussion of the previously usual racial research method, the morphological-metric racial diagnosis.

Nuttal, Friedenthal and Uhlenhuth, without even remotely thinking of racial diagnoses, found that the serum of a rabbit pretreated with human blood also produces a precipitate in monkey blood, but in no other type of blood. This proved the blood relationship between humans and monkeys in a chemical-biological way (through the so-called precipitin reaction). Now, however, it was possible to deduce from the degree of reaction that orangs, chimpanzees and gorillas reacted more strongly to human blood than the other monkeys. It was therefore possible to determine not only the blood relationship in general, but also the degree of this blood relationship.

I have already proposed in my book "Theozoology"[6] that this method should be applied to racial diagnosis, namely by measuring the distances between the individual races from a common basis. By simplifying the blood reaction procedure, using the so-called "complement binding method", Dr. Karl Bruck has now succeeded in testing my theory in practice. He treated 4 Dutchmen, 1 Arab, 4 Chinese, 4 Malays and 1 orangutan.

6 Publisher of “Ostara”, Mödling Vienna. Price 3 K.

These investigations revealed four different degrees of blood relationship with the urge. The furthest away is the Dutchman, one step below is the Arab (Mediterranean race), two steps below is the Chinese (Mongolian) and two steps below is the Malay (primitive half-breed), who is another five steps away from the orangutan.[7]

This experiment has actually revealed a significant difference between the individual human races, which goes right down to the composition of the blood, in a purely mechanical and completely objective way. This experiment clearly shows that there are different types of blood, each with a different blood type from that of the Dutchman, the Arab, the Chinese and the Malay. Unfortunately, Bruck could have treated his Negro. In any case, he would have reacted in a different way. But Bruck's experiment not only established the exact differences in blood type, it also established the value of the various races, which is the subject of such heated debate today - which was established in a completely objective way, by clearly showing that the Dutchman and the Arab are more distant from the apes than the Chinese and the Malay. Further experiments must show where the Negroes should be ranked, either before or after the Chinese. In any case, with the help of chemical blood type diagnosis, we have established the following types of blood, which follow one another in the following order of value:

1. A race with the blood reaction of the Dutchman.
2. A race with the blood reaction of the Arab.
3. A race with the blood reaction of the Chinese.
4. A race with the blood reaction of the Malay.

The fifth race, whose place in the sequence has not yet been determined by chemical mass diagnosis, would be the Negro race.

The physiological-electrical racial differentiation.

7 Tables and detailed description of the experiments in “Berlin Clinical Weekly Magazine", 1907, No. 26 (The biological differentiation of monkey species and human races through specific blood reactions".)

According to J. Gaube[8], the body of a person weighing 68 kilograms consists of 44.66 kilograms of water, 21.30 kilograms of organic substances and 2.04 kilograms of mineral substances. Among the mineral substances, lime, sodium, iron, sulphur and phosphorus play an important role. For example, every person needs a daily dietary intake of 1 gram of sodium for 1 kilogram of their body weight. The minerals serve mainly to develop the solid organ components and are secreted daily by the kidneys and especially in the skin. The hair contains sulphur, lime, potash, silica, magnesia, iron, sodium, silver, arsenic and even copper. It is now clear that the chemical composition of the different races cannot be completely the same, since the blood is also different, as the chemical mass test has shown. The difference in the thematic composition, especially the content of metals and the way in which the metallic components are stored, can manifest itself not only chemically, but also electrically in greater or lesser conductivity. The different materials do indeed react differently electrically. The physiological electrical diagnosis of race is based on this fact.

We will see that the metals and highly conductive impulses are deposited more in the skin and pigments of the colored races. Therefore, if the electric current is passed through the body of a person of the pigmented, i.e. dark type, the current takes the path that has the least resistance, namely through the pigment layer of the dark type, which is more richly permeated with metal elements and highly conductive acidic secretions. People of the colored race are therefore less sensitive to the physiological effects of the electric current than races with light, pigmentless skin. In the pigmentless races, the metals are used more internally, especially to strengthen the nerve organs. For this reason, the current in these races also passes more through the interior of the body, especially through the nerves, and therefore has a stronger physiological effect. The idea of diagnosing children according to their response to the physiological effects of electric current, as well as the idea of chemical racial diagnosis, came from me. Confirmatory experiments were carried out by Dr. Viktor Pimmer and Dr. Damm. These experiments

8 Biological mineralogy course. 4 volumes.

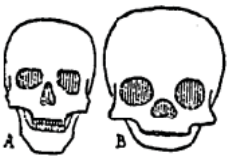

Fig. 3

A skull of an adult, B of a child.

are all the more important and conclusive because the two researchers had something completely different in mind than a racial diagnosis. Pimmer wanted to use the high-voltage spark of the influence machine to examine the physical inferiority or superiority of Viennese schoolchildren.[9] He writes of the highly interesting experiment: "It must be assumed that children who were really constitutionally ill did not fall within the scope of these investigations. It is therefore only a selection of the able-bodied from a mass that is usually described as healthy." Pimmer found that a group of boys underwent the physiological effects of the electric current without much discomfort, while others were very sensitive to even weak currents. The external characteristics of the sensitive boys were: delicate body, paleness (i.e. lack of pigment!), poor teeth,[10] poor brilliance of the eyes, silky soft hair. Intellectual characteristics: great learning ability, early intellectual development, excessive striving for success, sometimes erratic nature with rapidly changing principles that were thrown overboard. Strangely enough, there were also some boys among them who did not fit my pattern at all: strong, sleepy, lazy.[11]..... The characteristics of the (other) 10 boys were as follows: stocky bodies, barrel-shaped chests, red cheeks that turned a deep brown in the sun. were, glaring eyes, bristly hair." Pimmer evidently omitted to separate the two groups according to mass characteristics in his scheme, hence the surprise. The second group, which withstood the current well, is evidently the dark complexion, while the first sensitive group represents the representatives of the light complexion.

Damm, on the other hand, found that when an electric current is passed through the human body, through the nervous system (spinal cord, brain) of healthy people, the same current loss always occurs, regardless of whether the person is strong or powerful. There is a constant value that only varies in four degrees, namely different for the

9 Quarterly Journal for Physical Education", Vienna, Deutike, III. Year, p. 14.

10 Compare in the special section below the frequent occurrence of tooth decay in the heroic race, whose teeth are close together because of the smaller jaw.

11 Peculiarities of the approaching human of heroic race.

healthy adult male and for the healthy adult female, different for the male and female child. In contrast, sick people show considerable deviations depending on the degree of scarring of the nerve fibers. This experiment is of only indirect value for racial diagnosis, however, since it shows that the current has different effects on people with healthy nerves, those with insensitive nerves, those with nerve disease or those with sensitive nerves. However, the light complexion corresponds more to those with sensitive nerves[12]. It is an established fact that the light complexion is more nervous, which correlates with skin pigmentation. On the other hand, these facts throw new light on the previously obscure relationship between skin diseases (syphilis) and nervous diseases.

Here, the characteristic pendulum and (dowsing) rod swings over photographs of higher and lower race people must also be mentioned, although this already extends into the metaphysical realm. Over the pictures of higher race people, the pendulum and rod swings are circular, large, harmonious and regular, over lower race people they are elliptical, confused and irregular. (See F. Kallenberg, Revelations of the sidereal pendulum, Diessen 1913; Benedikt, Dowsing and Pendulum gauge, Vienna 1917. Both are based unconsciously on Reichenbach's Od doctrine).

The morphological racial differentiation.

The test tube and the electric current, two unbiased witnesses, have clearly and definitely shown us the existence of different human races. We can therefore believe our theory when it finds different body shapes and body dimensions (proportions) in the different races. Not only does our theory not deceive us, it also confirms that the sequence and value of the races, as revealed by the chemical racial test, also applies to the morphological and metric method. This means as much as: what the chemical racial

12 I have observed that thunderstorms can be announced 12 hours in advance (even when the sky is clear) by headaches, although I do not normally suffer from headaches. I am affected by shiny metal rays (without seeing them) by the sweetening of my saliva. The saliva is chemically changed by the rays, which act like an electrolytic current. "Hellishness" is a phenomenon peculiar to the blond complement. Likewise "telepathy". More on this in my racial psychology.

test found to be of higher value is also of higher value according to the morphological-metric method of investigation, and those racial types that we will determine using the morphological-metric method correspond to the racial types that we have discovered using the chemical racial test. The entire cosmos has shape, measure and existence through two forces: through the integrating, i.e. unifying, summing forces and by the differentiating, i.e. the driving and separating forces. Differentiation and integration are like movement and rest, differentiation brings about change, integration brings about consolidation. The integral is always the older, because in the mixture of forms it contains the seeds of the later, developed forms, which can develop in a certain direction through differentiation. The differentiated is the younger, the developed and advanced. It is now a matter of recognizing what is to be regarded as an integral and what is to be regarded as a differentiated form element in the human figure. We have three criteria for answering these questions. This circumstance is particularly noteworthy, because one method of assessment controls the other, so that a mistaken interpretation is virtually impossible with careful examination. The first method, the phylogenetic method, compares the form elements of humans with the form elements of anthropoids, apes and the fossil remains of pre-humans and says: All those forms that approach the pithecoid [13] forms are to be regarded as lower characteristics. The further the form elements have moved away from the pithecoid form through differentiation, the higher these characteristics are to be valued. The second method, the ontogenetic method, takes its arguments from the developmental history of the human individual and examines how human forms gradually develop from embryonic and infantile (found) forms. Just as there are human races whose development does not rise too far above the pithecoid form, there are also types of humans who, after completion of their development, constantly retain certain memories of embryonic and infantile forms.

This gives rise to a second basic thesis for morphological diagnosis; this is: the closer the forms are to embryonic or infantile forms, the lower they are to be assessed in

13 = ape-like.

terms of developmental history. The further the forms deviate from the forms of the embryo and child, the higher they are considered. The third method, the geometric method, looks at the course of the boundary lines and assesses how far the forms deviate from the integral line. Mathematics, the most objective of all sciences, teaches us that the circle and the sphere are the most integral shapes. They are also the most economical shapes, i.e. they achieve the greatest effect with the least possible effort. The circle, with the relatively smallest circumference, encompasses the largest area, the sphere, with the relatively smallest surface, encompasses the largest volume. Circles and spheres are basic types for the large celestial bodies, just as they are the basic types for microscopic organisms.

In accordance with their integral character, circles and spheres are unoriented, i.e. they are structures that do not yet have a specific axial direction; any of the infinitely many diameters can become an axis. The passive and plastic character of the circular and spherical shape is also based on this radial structure. This is to say that circles and spheres are the construction forms that are best suited to differentiation in all possible directions. This gives us the third important aspect of morphology: forms that are closer to the circular and spherical shape are to be described as lower forms, while the axial and more elongated forms are to be regarded as higher.

The question now is how these three methods relate to one another. It is obvious, and has already been partly indicated in the above, that what phylogenesis has designated as a low characteristic can also be described as low according to the ontogenetic and geometric method. For the phylogenetic, embryological and geometrically lower forms are all more integral forms. It does not happen that a form which is phylogenetically described as low is described as high-quality by the embryological or geometric method. We therefore have a system before us which would like to describe the morphological correlation.

But now there is another very important morphological principle to be established, to which we will return in the special part of this science, namely the system of

morphological population. This system states that a low characteristic is always coupled with a complex of other lower characteristics. Thus, a circular skull shape is connected with a free-round hair cross-section, free-round eye sockets, spherical eyeballs, a circular neck cross-section and the like. Saint Hilaire was the first to draw attention to this system, which he called "organic coordination". He understood it as that system by virtue of which a normal or pathological organ never attains extraordinary development without another organ belonging to its system being affected in the same proportion.

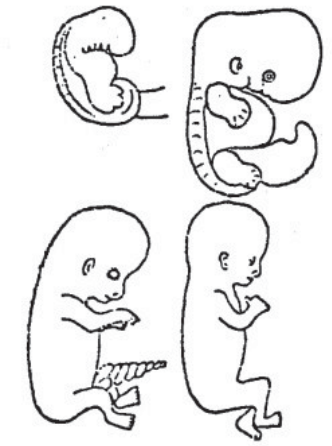

Fig. 4.
Development of the human child

Fig. 5. The development of the human profile and the circle. (After Lavater.)

Let us now turn to individual consideration and to the examination of the individual morphological principles. We first consider the face of a gorilla. The facial line does not deviate significantly from the circular shape, a sign that the entire skull is jointed. The eye sockets are free-spherical. The large and wide nostrils, the gaping mouth and the jaws have the same free-spherical shape. The typical difference between humans and monkeys is that the monkey's eye is circular. If one examines the individual face and eye shapes of anthropoids more closely, one will immediately come across circles, circular segments, spheres and spherical folds.

Let us examine the embryo[14] of a child using this method. Again we see that the spherical and circular shape predominates everywhere. If one compares the individual stages of development of the embryo, one notices quite clearly how nature, like a sculptor, gradually models the differentiated forms of the child from the round, spherical and integral forms. This modeling begins on a large scale and progresses from the larger sections to ever finer details. Nevertheless, the skull of the newborn (see Fig. 3) is an integral structure compared to the skull of the adult. The skull is spherical, the circumference of the face is circular, as are the eye and nasal cavities and the jaw.

Without knowing anything about ontogeny and embryology, Lavater[15] in his "Physiognomy" has shown the development of the human profile from the circular form in a very interesting table using purely geometric methods. I have only reproduced four of the numerous transitional forms in Figure 5. One can clearly see how the round profile line is continuously structured, how the eyebrow arches and eye openings become more elongated, how the chin takes on a more spherical shape and the ears change from a circular to an oblong shape. The examination of the individual human groups according to the various morphological research methods has therefore produced the following result: There are races with integral and differentiated forms, there are pithecoid and less pithecoid forms, there are embryonic-infantile and developed forms, there are round and elongated forms. Accordingly, we can distinguish: integral, pithecoid, infantile and round-built races; on the other hand, differentiated, non-pithecoid, non-infantile and elongated races. We call the integral races the "lower" races, the differentiated races the "higher" races. This distinction may be somewhat embarrassing for members of the lower races. In individual cases, it should not be said that a person of a "lower" race must always be a "lower" person in the moral sense. However, it is undeniable that the lower races are always closely linked to a less developed (i.e. not "lower") psyche, and Woltmann is right when he says: "The prejudice that mental strength and mental freedom are determined by bone structure, skin color

14 See Fig. 4.
15 Physiognomy, Vienna 1829. 4 volumes.

and brain mass certainly rebels against it. And yet it is a law of organic creation that the mental performance of living beings is limited by the level of their physical differentiation."[16] One could not regard Woltmann as a modern racial theorist. In contrast, it should be noted that the humane and cosmopolitan Lavater sees in straight, straight contours a "sign of quiet and firm strength"[17]. Rounded, blunt, mainly hollow contours of the forehead and nose are for him a sign of strength. At one point he says literally: "I would almost like to make it an axiom: all straightness (in the skull and facial shapes) is related to curvedness like strength and weakness, like stiffness and flexibility, like intelligence and sensual perception."[18] Many anthropological authorities, who are above any accusation of bias, have spoken out unequivocally about the morphological differences of the individual human races. At the meeting of the German Anthropological Society in Breslau in 1884, Professor Schaaffhausen listed the following characteristics as characteristics of an inferior race:

1. Thickness of the skull; 2. High position of the forehead; 3. Squashed nose; 4. Protruding forehead ridges; 5. Prognathism (protrusion of the lower half of the face); 6. Frequent and rapid movement of the facial muscles; 7. Thick body hair; 8. Strongly arched, spatula-shaped nails; 9. Great length of the phalanx, which is longer than the phalanx; 10. Poor development of the calf muscles; 11. Strong protrusion of the heel backwards; 12. Touching of the entire outer edge of the foot when walking; 13. Shortness and ability to be adjusted of the large toes.

In morphological terms, the abundance or lack of pigment in the skin, hair and eyes must also be considered an important breed-distinguishing feature. The skin, hair and eye colour are connected to the pigments, which are closely related to the other morphological characteristics. We distinguish races with light skin, eyes and hair: the leukodermic race; then races with brownish pigmentation: the ganthodermic race and a darker race: the melanodermic race.

16 Woltmann, The Germanic tribes in France, Jena 1907.
17 1. c. III, p. 66.
18 1 c. III, p. 66.

Lavater philosophizes very intelligently about the colors of the different races and says: "The fact that, generally speaking," white is pleasant and black is sad and terrible follows from our love of the light, which even in the case of lions degenerates into fire, and our abhorrence of the dark. The reason for this is that only light makes things clear to us, provides entertainment for our souls hungry for knowledge, and allows us to find needs and avoid dangers; I can only mention all this in order to give a hint in the transition from the love of light to the inclination against everything that is. There is therefore a physiognomy of colors. Certain colors are particularly pleasant or unpleasant to certain animals. Why? They are an expression of something that has a relationship to their character, is in harmony or disharmonious with it."

The anthropometric differentiation of races.

According to Lepsius, the Egyptians had already been concerned with measuring the human body (anthropometry) and had drawn up an anthropometric canon, according to which they divided the upright human figure (not including hairstyle) into nineteen horizontal sections. In later times, Polyphemus of Sicyon (in the 5th century BC) and Vitruvius (1st century AD), in the Renaissance period Alberti, Dürer, Jean Cousin, and more recently Gerdy (1830), Quetelet (1870) and Fritsch drew up anthropometric canons. While the older canons are based more on aesthetic principles and mostly refer to the whole body, the modern canons have perhaps dealt too one-sidedly with the numerical proportions of individual organs and body parts, especially the skull, the head and the nose.

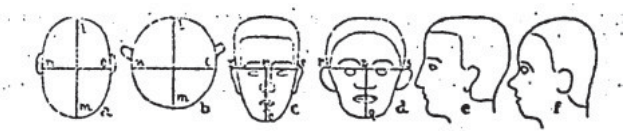

Fig. 6. Long skull from above (n-o skull width, e-m skull length); b broad skull from above; e long face from the front (p-q face length, rs face width; d broad face from the front; e long-faced long skull from the side; f broad-faced broad skull from the side.

Modern anthropologists have therefore done much damage to the science of

nature with their results by making diagnoses based only on one or a few characteristics, and by placing the main emphasis on proportions expressed in numbers and paying little attention to morphology. Since race is, according to our definition, a complex of characteristics, it is understandable that the racial diagnoses found solely on the basis of the anthropometric method are often inadequate, if not completely wrong. Particularly disastrous in this respect was skull measurement (craniometry), which influenced anthropologists for almost a century.

The oldest skull measurement is the facial angle. The facial angle[19] is the angle formed by the following two lines: One line goes from the most forward point of the upper jaw to the most prominent point of the forehead; the other line goes from the most frontal point of the upper sinus to the most prominent point of the occipital bone (or rather to the ear hole). The facial angle is also called Camper's facial angle because its introduction goes back to the Leiden professor Petrus Camper (1722 to 1789).

Recently, in contrast to Camper's facial angle, a "lower facial angle" (see Fig. 1) has been introduced, the sides of which are the lines a-z and a-b. a-z is the line that is imagined to be drawn from the most prominent point of the upper jaw (the alveolar point) to the lower end of the nasal opening (the subnasal point).

Depending on the size of the facial angle, human types are divided into: orthognathic (with a steep profile) and prognathic (with a protruding lower half of the face): For comparison, we give some facial angle measurements: the highest apes have facial angles of up to 60°, the Negroes have facial angles of 70º, the heroic Nasos have facial angles of 80° to 90°. Some Greek sculptures even show facial angles of 100º. Usually, faces with an angle of over 80° are considered orthognathic, and faces with an angle of 80° to 65° are considered prognathic.[20] In general, anthropologists refer to the orthognathic types as the higher types, since in them the chewing tools used for food intake are less developed than the forehead, which is the seat of the thinking organ.

19 See Fig. 1.
20 Gegenbauer, Textbook of Human Anatomy, Leipzig 1893.

Of great importance for anthropology in the last century was the measurement of the ratio of skull width to skull length. The skull index is found by measuring the greatest length and the greatest width of a skull, multiplying the skull width by 100 and dividing by the length. If l = skull length, = b width, the formula for the skull index = i is:

$$i = \frac{b.100}{l}$$ [21]

In 1886, anthropologists determined that people with a skull index of up to 75 should be referred to as dolichocephalic (long-skulled), with an index of 75 to 80 as mesocephalic (medium-skulled), and people with an index of 80 to 99 as brachycephalic (two-skulled). Today, this classification has been abandoned, since indices below 75 are extremely rare and the majority of humanity is bradycephalic.

O. Ammon and C. Nöse therefore made a different classification. They presented the following scheme, which I also agree with: 1. Long heads (dolichocephalic) with an index of less than 80.0. 2. Medium heads (mesocephalic) with an index of 80.0 to 84.9. 3. Short heads (bradycephalic) with an index of more than 85.0. However, the skull width index, as it does not provide any information about the height of the cranial vault, only gives a very inadequate and often even misleading picture of the skull shape. Virchow therefore introduced the following skull height indices to determine the relationship between skull length and skull height: chamecephalic (low skull) under 70, orthocephalic (normal skull) 70 to 75, hypscephalic (high skull). over 75.

In a similar way to determine the ratio of face height and width, Pollmann introduced the terms Leptoprosope (long-faced) up to 90 and Chamäpresope (broad-faced) over 90.

To determine the face length index, the following measurements are taken: The face

21 This formula is also used to calculate all of the "width indices" given below.

height (accepted by all anthropologists) is the distance from the bony suture of the frontal nose to the lower edge of the lower jaw. The face width is measured (usually in living people) as the widest distance between the zygomatic arches on both sides. (Virchow, on the other hand, uses the distance between the bilateral maxillary-to-maxillary sutures, or the distance between the bilateral inner cheekbone angles.) While in the case of a head-indicator the high numbers express a strong head, high facial indices indicate, conversely, a very long facial shape.[22] C. Röse draws up the following scheme with regard to facial shapes: 1. Long faces (leptoprosopes) with a facial index of over 90.0. 2. Medium faces (mesoprosopes) with a facial index of 85.0 to 89.9. 3. Broad faces (chameprosopes) with a facial index of under 85.0. The shape of the eye socket is also of great importance for racial diagnosis, something which has so far been given far too little consideration, although quatrefages have already determined eye socket indices from the height and width of the eye sockets. Quatrefages have eye socket indices based on the eyes. The following scheme was established for cave indices: Chamaeconche (wide cave) with index up to 80; Mesoconche (medium cave) with index from 80 to 85; Hypsikoudhe (high cave) with index over 85.

In a similar way, Broca and Topinard determined the proportions of the nose by comparing the length of the nose with the width of the nose and establishing nasal indices and separate groups. With indices up to 47: Leptorhines (long noses); with an index of 47 to 52: Mesorhines (medium noses); with an index over 52: Platyrhines (broad noses).

The following indices and names were proposed to determine the size of the hard palate: Leptostaphylins (narrow palates) with indices up to 80, Mesostaphylins with indices 80 to 85, Brachystophylines (broad palates) with indices over 85.

We will discuss the dimensions of the trunk and extremities in the somatological part of this paper.

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22 Formula for the facial length indicator i = $\frac{l.100}{b}$

Ostara-Post (finished on July 15, 1917).

Revenge of Damascus by August Strindberg, translated from Swedish by Emil Schering, 6th edition. Georg Müller Verlag, Munich Leipzig, 1917, Mk.4.-. The life and creed of the great poet! With all his mastery he describes the struggles of the wandering and searching soul until it finds its way out of the night of doubt to the bright heights of knowledge. Equally great in its structure and setting, the drama is particularly gripping due to the hardly believable self-denial with which Strindberg expresses his most secret thoughts and feelings. It takes courage to expose your poor, burning heart to the eyes of all. We put the book down, deeply moved. We are moved by the feeling of sympathy. Who doesn't know the rocky path to Damascus? R

Fairy Tales - A Dream Play, Dramas by August Strindberg, translated from Swedish by Emil Schering, 10th edition, Georg Müller Publishing House, Munich-Leipzig Mk.. 3.-.- The woman in her most egregious and most lovely form, In the crown bride, in the wrinkled, merciless north, the fallen girl who commits murder vainly and calculatingly, to the wise man. And then, like a release after an anxious dream, swan white, and her all-forgiving and reconciling love. The woman of our longing with a golden heart and swan-white soul. In the dream play - a divine find wonders about us human beings. A wealth of wonderful thoughts in a wonderful form and spirit-filled dialogues. R.

On the Open Sea, novel by August Strindberg, translated from Swedish by Emil Schering, 8th edition. Georg Müller Publishing House, Munich-Leipzig 1916, ML. 4.-. Strindberg has created a novel of stirring tragedy from the everyday fate of the man who perishes because of the prostitute. Sharp soul analysis, a perfect style, descriptions of incomparable beauty and the masterly treatment of the material form a work of imperishable value, which is well created to make the unique, very personal art of the brilliant author understandable to us. R.

The Open Gate by Max Blast, Verlag L. Staadmann, Leipzig, 1917: Mt. 5.50. - A sensitive book, written in great times, rich in great experiences. From the heavenly house, surrounded by dreams and flowers, young children set out into the distance to solve the blazing riddle of life. Through the forest, past the splendor and misery of the big city, they go into foreign lands. We breathe in the hate-filled atmosphere of a French weapons factory and experience all the fears of the escape, all the horror of the battlefield. And in the midst of the great deaths, the grief of the bereaved, the seekers find the magic formula that solves all riddles and opens all doors, including the one to the future. It is called Liebel. This book is a must-read. R.

Norona, poems by Karl Emmerich Baumgärtel, Xenien Verlag, Leipzig 1916. Only 31 poems, but they combine to form a series of exquisitely shimmering pearls with which the gifted young poet creates the luminous figure of his muse. Each of the deeply felt, perfectly formed poems is a small work of art. This is poetry that sings and resonates within us, because it flows from the heart and goes to the heart. In Baumgärtel we have a true minstrel. R."

"I" by Karl May, Karl May Publishing House, Radebeul near Dresden. Price: Mk. 4.-. The publication of this book by Dr. E. Schmid, the director of the Karl May Publishing House, must be regarded as an extremely meritorious work, in which May's unfinished biography is supplemented in a fine artistic manner and, by drawing on his literary legacy, a deeper insight into the development, work and plans of the unforgettable man is granted. In addition to the geographical sermons and his autobiography, it contains a wealth of data on his journeys, his posthumous writings, his letters, etc. etc. The editor was particularly successful in his efforts to soften some of the harshness and to eliminate the polemical element as much as possible.

German Prehistory, Introduction to Germanic Archaeology by Dr. Ludwig Wilfer, Peter Hobbing Publishing House, Steglitz-Berlin 1917, Mk. 3.-. If one also is destined to become a German folk book, then it is Wilfer's latest, splendid Germanic archaeology, which combines profound scientific knowledge with interesting and generally understandable presentation in a truly exemplary form. It is written with the same blazing and light-hearted enthusiasm for the beautiful wisdom of our heroic ancestors as all of Wilfer's other books. Numerous, carefully selected illustrations complement the text in a welcome way. The list of some of the chapters will only give a passing picture of the comprehensive wealth of this book: Germanic homeland, heaven and earth, animal world, human species, linguistic affinity, tribes, migrations, cattle breeding and cattle breeding, house and court, weapons and clothing, shipping and trade, writing, medicine and law, sa song and legend, belief in gods. L. v. L.

Textbook for the development of the natural powers in man, by Karl Brandler-Pracht. 3rd enlarged edition, Mag Altmann Publishing, Leipzig. Mk. 4. The ever-growing circle of followers of the Ottultiss.mus will welcome this book with joy. The various branches of this highly interesting science are explained in a light-hearted manner. Brandler's magnificent work is not only a valuable aid for those who, feeling themselves to be in a position of power, wish to develop it. It is recommended to all who wish to maintain their mental equilibrium in any situation. The first section is inexhaustible in its profound wisdom.

From the Tree of Knowledge, a play in 5 parts by Jesa d'Ouckh, Hans Sachs-Verlag, Munich 1917 Mk. 2.-. Jesa d'Ouckh's feelings are deeply rooted in the mysterious soil of India. He draws his problem from this feeling: the spiritual struggle between Orient and East, from which the seductive Indian India emerges victorious. With a real eye for the effect of great contrasts, d'Ouckh creates a richly colored picture of a magical world in the name of our golden, bright, cool land. In general, this first work is handled with

brilliant technique. It would have a sensational effect on the stage. In the ingeniously designed scenery one learns the school of the grand master Strindberg and in form and content one can see that the author has learned a lot and with taste and knows how to value his knowledge. Jesa d'Ouckh - it is a name that is already well known and that is a sign of success.

The Mystery of Rebirth - The Teaching of True Life by Dr. med. H. J. Oberdörffer. Commissioned by G. Braun Karlsruhe i. B. 1916 and 1917 WML. -.-. and Mk. 1.80. The author teaches us in his books that no one should and should not despair. We can stay young and healthy and become healthy if only the will is there. A timely word, because in the sad wake of war, the threatening specter of illness comes first. Anyone who wants to help build the future of a healthy humanity should read the two volumes.

The New Reich Play in five acts by Josef L. Reimer, self-published. The author develops his idea in poetic form: the racial rearing and care of the heroic race. We welcome the young fighter with all our hearts and wish and hope that his words do not go unheard.

Geographical sermons by Karl May, published by Dr. E. Schmid, Karl May-Verlag, Radebeul-Dresden, born Mk. 3.-. - In these sad, chaotic times, for which the deity is so often blamed and which is in fact only a pitiful act of human power, it provides infinite comfort to direct one's gaze to the cosmos, whose order is not disturbed by human will. In a wonderful way, the geographical sermons, based on stellar and natural science truths, give us an insight into the infinite wisdom with which the universe appears to be guided from the stars to the last worm, even to the last mineral. Anyone who wants to enrich their general education with many of the most interesting things in the areas mentioned should also read this previously lost text, which has been rediscovered by Dr. Schmid. .

Babel and Bible, Arabian Fantasy in Two Tales by Karl May, Karl-May-Verlag, Fechsenfeld & Co., Radcbeul-Dresden. Here too, in this drama, which unfortunately remains his only one, May deals with his favorite theme, the rise of violence to nobleman. Again, as always happens with human evolution, a wonderful prophetic fairy tale becomes the truth. But not only the content, but also the truly masterly language can ignite the reader and give him the purest pleasure.

England's role in the Near East by Alexander von Peez, 3rd edition, Fromme Publishing House, Vienna and Leipzig, 1917. In the history of trade policy, the name Alexander von Peez is recorded in golden letters. But as a writer too, he has left an eternal monument to his memory. His crystal-clear style makes the most difficult essays understandable even to the layman. It is a pleasure to read how keenly he foresaw the development of trade and politics among nations. But his knowledge and his style of writing in Old and New Phoenicia are truly dazzling. Like a fairy tale, he lets the destroyed Tyre rise from the waves of the sea and blossom in power and glory. The parallels between Old and New Phoenicia are drawn with unparalleled skill and logic. England, the polyp that wants to wrap its greedy tentacles around the entire globe! Almost forty years ago, Alexander von Peez sounded his warning cry. But Sleeping Beauty was dreaming too deeply, the god of war had to wake her from her sleep. I hope the new edition will be a great success in practice.

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No. 27

Descriptive racial science

by J. Lanz-Liebenfels

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Description of the races.

Kant already says in Engels' Philosophy for the World II, p. 133 a: I believe that one only needs to assume four types of the human race in order to be able to derive from them all the perpetuating differences that are recognizable at first glance. They are 1. the white race; 2. the negro race; 3. the Hunnic (Mongolian or Kalmyk) race; 4. the Hindu [1] or Hindustan race".

Linné divided people into three types: homo sapiens, homo ferus and monstruosus. Blumenbach[2] attempted another more geographical division. He assumed: 1. the Caucasian race (white race), which is also the ancestral race; 2. the Mongolian race (yellow race), to which he included all Asian Mongols, as well as the Finns and Magyars; 3. the Malay race (Malays and Polynesians); 4. the American race (red race); 5. the Ethiopian or Negro race (white race). Cuvier reduced Blumenbach's 5 races to 3 races by considering the Malays and Americans as hybrids of three main races.

E. Häckel suggests the following classification after Geoffroy Saint-Hilaire and

1 Probably equivalent to the Mediterranean race.
2 On the native variety of the human race, 1775.

Huxley: 1. Woolly-haired (ulotriche) races: a) tufted-haired; b) pale-haired. 2. plain-haired (lissotriche) races: a) straight-haired; b) curly-haired. Friedrich Müller[3] developed this philosophy further and presented the following scheme: I. Woolly-haired people: a) tufted-haired: 1. Hottentots and Bushmen, 2. Papuans; b) fleece-haired: 3. African Negroes, 4. Kaffirs (Bantus). 11. plain-haired races: a) straight-haired: 5. Australians, 6. Hyperboreans, 7. Americans, 8. Malays, 9. Mongols; b) curly-haired: 10. Nuba- Fulahs, 11. Dravidians, 12. Central Europeans. Following Friedrich Müller, D. Peschel[4] assumes 7 races: 1. Australians, 2. Papuans, 3. Mongols, 4. Dravidians, 5. Hottentots and Bushmen, 6. Negroes, 7. Central Europeans. Peschel incorrectly and superficially also includes the blond, light-haired, Nordic race among the Central Europeans.

The Swedish anthropologist Netzius assumed the facial angle and the skull index as the basis for classification and distinguished: a) Orthognathic Tulichocephalic (Germans, Celts, Hindus, Jews); b) Prognathic Dolichocephalic (Tungus, Negroes, Australians); c) Orthognathic Brachycephalic (Lapps, Finns, Turks, Slavs); d) Prognathic Brachycephalic (Mongols and Malays).

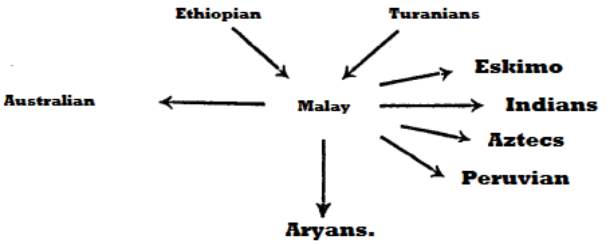
A very important classification of races comes from Gustav Klemm[5], who distinguishes between two human races, an "active race" and a "passive race". The active race includes all peoples who founded states, created culture and maintained culture; the passive race includes those peoples who have only achieved primitive forms of state and cultural life.

Woltmann[6] assumes three main races: Negroes, Mongolians and Caucasians, of which the Mongolians appear to be much less related to the Caucasians in terms of phylogenetics than the Negroes, from whom the Central Europeans and Northern Europeans are said to have gradually emerged.

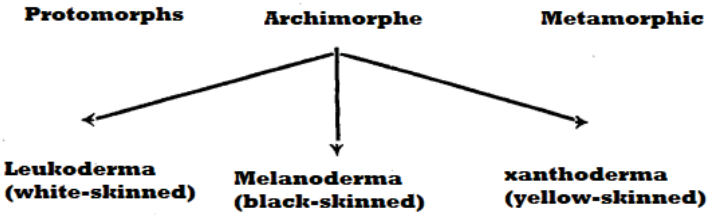
W. Hentschel has a very interesting view of the races and their origins.[7] According

3 General Ethnography, 1879.
4 Ethnology, Leipzig, 1885.
5 Gustav Klemm, The Distribution of Active Human Races, 1845.
6 Political Anthropology, Leipzig, 1903.
7 Varuna, the (story of the rising and sinking life in history, 1907, Theodor Fritsch, Leipzig.

to him, two primary races are to be assumed, the black race (Ethiopians) and the light race (Turanians). The Aryans are said to have emerged from the crossing of these primary races. He gives the following diagram of the development process:



Strass[8] suggests the following racial classification given in the scheme:



By protomorphic races, Straass means those who have lagged behind in their development due to isolation and therefore still have lower racial characteristics. By archimorphic races he means those races that have differentiated and developed according to certain racial characteristics, so that their overall appearance has acquired a certain stability. By metamorphic he means what we will call mixed races, namely mixed races of recent origin.

He classifies the following as protomorphic races: a) as older protomorphs, the Australians, Papuans, Koikoin; b) as later protomorphs (starting from the common stem of the white and yellow main race) the American natives, the Oceanians such as Kanaks, Maori, Dayak, Tongans; c) as young protomorphs, the Akka (as a melanodermic

8 Natural History of Man, Stuttgart, 1904.

mixture), the Eskimo (as a xanthodermic mixture) and the Aino and Wedda (as a leukodermic mixture).

As valuable and entirely accurate as Strass's research is in one respect, we must criticize him on the other hand for refusing to recognize a difference between the Nordic and Mediterranean races - which has been established in a completely impeccable and exact manner by the chemical race test, when he says on page 368 of his "Natural History of Man": "From an ethnographic point of view, an attempt was made to strictly separate a group of ancient Germans, who are said to have isolated themselves in the North and Baltic Sea regions, from the rest of the race. However, since the characteristics of this group, blond hair, blue eyes, tall stature - the only physical characteristics cited to support this theory - are neither of such great importance[9] nor are so exclusively associated with a single group of people, this view is, from an anthropological point of view, nothing more than an unproven hypothesis." In the special study of races we will show that the difference between the Nordic and Mediterranean races is not only biochemical, but also morphological and anthropometric. - Before I classify and name the human races according to the principles established above, I want to subject the classifications and names mentioned to a brief critique. This is because the inadequate and often downright misleading naming has caused a lot of harm among laymen and scholars and has greatly damaged the reputation of ethnography as a science.

Regarding classifications, we agree with Herbert Spencer, who says that more or less all classifications are only subjective concepts that do not correspond to any boundaries in nature, but which people use to understand each other. Meridian and parallel line divisions do not actually exist on the globe, but we cannot do without them in geographical investigations or descriptions. Without terminology, science is not possible if it is to be communicated to a larger circle of people.

9 That's just not right.

After we have made it clear that race is a complex of characteristics, that these characteristics are in the inner connection of morphological correlation, all racial classifications obtained through a one-sided method and examination of a single characteristic are therefore incorrect and misleading. All racial classifications that, for example, only take into account the angle of the face, or only the skull, or the facial or eye socket indices, are therefore incorrect. Classifications that only take into account the color of the skin (like Strass) or the hair (like Häckel) are also inaccurate. Terms that are of geographical, ethnological or even linguistic origin must also be rejected. For we have explained above that place of birth, ethnicity and language do not determine one's nationality. For example, the term Nordic race, as well as Germanic or Aryan race, is not correctly chosen.

Jean Finot[10] rightly says that the term Aryan race is to be rejected absolutely. Because it is basically just an Aryan language family, which in no way presupposes an Aryan people." Max Müller expresses himself more drastically, saying: "The ethnologist who speaks of Aryan race, of Aryan blood, Aryan eyes or hair, is committing just as much of a travesty as the linguist who wants to talk about a dolichocephalic dictionary or a brachycephalic grammar." Taking into account the method of investigation I have adopted, I have drawn up the following racial scheme: 1. Homo aesus. 2. Homo mediterraneus. 3. Homo niger. 4. Mongolian man. 5. Promiscuous man: a) primitive, b) fresh

1. Homo aesus (the Asian[11] man). Biochemically the furthest removed from the urge, sensitive to electrical influences, hence a highly developed nervous system, morphologically the furthest removed from the anthropoids and the infantile state, showing in its outlines a harmonious combination of the straight and the curved line, wavy, blond hair, grey or blue eyes, light, rosy complexion. Anthropometrically orthognathic, dolichocephalic, leptoprosopic, mesoconch, leptorhine, body and

10 Racial Prejudice, p. 305.
11 So named after the anthropology of the Edda, which is probably closest to us. At the same time, aesus = hero expresses the cultural significance of this noblest race.

extremities proportioned. Height over 170 cm. The (Asian) race has the largest and strongest body structure on average and combines this with a proportion of the limbs which, measured according to the golden ratio, simultaneously achieves a balanced distribution of masses and an aesthetic ideal."[12]

With these physical characteristics go hand in hand all those psychological characteristics which are usually praised as special character traits of the noble, good and wise person. The Asian race is at the same time the active and productive race. The main distribution area of this race is northern (Germanic) Europe and North America. Northern Europe is also, as the groundbreaking research of Penka[13] has shown, the original home of this race.

Lavater[14] had already unconsciously suppressed the special characteristics of the Asian race. He did not yet speak of races, but only of national physiognomies, and he said: "Perhaps one learns to recognize the nationality of a face more easily if one does not initially see the entire nation, does not go to them; if the nation only appears to us in individual persons. At least that is how it seems to me from my experience so far. Individual faces open our eyes to the characteristics of entire nations more easily than entire nations. By observing all the foreigners I meet, however, I have learned nothing more than the following infinitesimal amount." After admitting that most European nations do not have a striking physiognomy, understandably because only races as anthropological terms, but not nations as political terms, can have certain physiognomies, he comes to speak of the English, the comparatively purest European nation, and says: "The English have the shortest and most arched foreheads, namely they only arch at the top, below towards the eyebrows they are otherwise tense or more straight; they rarely have pointed noses, but often round, blunt, prominent ones. With the exception of Quakers and Moravians, who generally have lipless mouths all over the world, the English have large, well-defined, beautiful lips and round, full chins; But they

12 Woltmann, The Germanic tribes in France, Jena 1907.
13 Origines Ariacae 1883; The Origin of the Aryans, 1886: The ethnological-ethnographic significance of megalithic tombs (Communications of the Vienna Anthropological Society XXX).
14 l. c. III, p. 22.

are distinguished mainly by their eyebrows and eyes, which are very open, free and striking. Their faces are generally drawn in a grand manner. They lack the infinitely small, numerous secondary features, wrinkles and furrows that distinguish German faces in particular.[15] Their complexion is whiter than that of the Germans. All English women that I have seen in nature and in pictures seem to be made of marrow and nerves, are long, slender, delicate and a world away from all roughness, hardness and abruptness."

Laponge[16] gives the following description of the man of the Asian race: He knows better how to acquire wealth than to keep it; he accumulates it easily and loses it just as easily. Adventurous by nature, he dares everything and his boldness ensures him unparalleled success. He fights to fight, but always without any ulterior motive of gain. He thinks logically and does not let himself be fobbed off with words. Progress is his greatest need. In religion he is a Protestant (?) and only demands respect from the state for his work. It is found in Great Britain and is also the predominant (maritime) element in Belgium, Holland, the parts of Germany bordering the North and Baltic Seas and in Scandinavia. In France, and in Germany in particular, it is a minor but still important element among the inhabitants of the plains; at an altitude of over 100 m it becomes rare."

Fig. 8.
Asian head in profile.

Fig. 9
Mediterranean head in profile (Pope Paul III).

There is, as Röse quite rightly says, an undeniable correlation between long-

15 Result of Mongolia (Wendish) admixture.
16 The Aryan, his social role, Paris 1899.

headedness and moral feeling. There are no more trusting, honest and noble people in the whole world than in the pure-bred regions of England, Lower Saxony and Sweden. The more short-headed the inhabitants of a country are, the more property crimes they commit. It is a fact established by criminal anthropology that the honesty and trustingness of people decreases with distance from the Nordic original home of the Asian race.

According to Lapouge, the number of people of the Asian (or "Aryan" race, as he calls it) is only 30 million in Europe and 20 million in America. This shows what an enormous workload rests on a relatively small, the smallest human race, which must be not only the founder but also the preserver of culture. 2. Homo mediterraneus (the Mediterranean man). He is, in a sense, the incomplete and inharmonious Asian man. Physiologically, morphologically and anthropometrically he is the man of extremes. Biochemically he is one step closer to the urge than the Asian man. Physiologically the Mediterraneans are the most nervous people, and therefore represent the main contingent of the mentally ill.[17] Morphologically they are characterized by an inharmonious connection of the straight and the curved, which develops into points. Characteristic of them is the typical convex facial profile (hooked nose), wavy to curly, dark, very thick hair, very thick beard and body hair, dark eyes, brownish-white skin color. Anthropometric: prognathic, dolichocephalic, leptoprosopic, hypsilonchic (hence bulging eyeballs), leptorhinic, body proportioned, but not as beautiful and large as the body of the Asian race.

The main distribution and area of origin of this breed is the Mediterranean region. Hence the name "mediterraneus" (Middle Country) introduced by Broca and Huxley. Many (but not all) Jews, a large part of the Spanish, French, Italian, Greek, Romanian, Turkish, Serbian, Bulgarian and Arab people belong to the Middle Country race. In terms of their psychological characteristics, they are closest to the Asian race. However, they can be described as overactive, i.e. they are too mobile and fantastic. Their psyche

17 Compare Lanz-Liebenfels: Race and Welfare. Publisher of “Ostara”, Rodaun near Vienna. 40 Heller = 35 Pf.

is as inharmonious as their appearance. When they achieve hegemony, they always usher in epochs of decadence. They are the cosmopolitans and "world politicians." Their contribution to culture lies in their fermentative and disintegrative power.

Fig. 10

Negro head in profile.

Fig. 11

Mongolian head in profile.

3. Homo niger (the Negro). Physiologically less sensitive than the first two races, he is biochemically closer to the anthropoids than the Asian and Mediterranean people. In morphological terms, he has the following characteristics: Phylogenetically, he has many pithecoid characteristics, the lines are round and spherical, the facial profile is strongly concave, curly or woolly dark hair, dark eyes, black skin. Anthropometrically: very strong prognathism, dolichoceplegia, mesoprosop, chamaeconch, platyrhin (flat nose). Arms and legs are too long compared to the body.

The Negro has his home and his main distribution area in Africa. He has played virtually no role in cultural history, a proof of how little his intellectual powers are to be assessed. At most he did something as a slave, and even then not much, because he does not know hard work. 4. Homo mongolicus (the Mongol). Biochemically, the Mongol is two degrees closer to the urge than the Central European. Physiologically he is the least sensitive. Morphologically, he has infantile rather than pithecoid characteristics. The lines are round and spherical and tend to be excessively broad. The facial profile is concave, the hair is dark and taut, the beard and body hair are very sparse, the eyes are

dark, and the skin is yellow. Anthropometrically, he is prognathous, but not as strong as the negro; he is a pronounced brachycephalic, chamaeprosopic, mesorhine to platyroid, hypsilonchous. The extremities are shorter than the trunk. Lavater describes the Mongolian race very aptly as follows: "All Tartar peoples have a face that is very broad at the top and wrinkled even in youth, but narrow at the bottom, a short and thick nose, small eyes set deep in the head, very raised cheeks, a long and protruding chin, jaws that are deepened at the top, separate teeth, thick eyelids, an olive-like complexion and black hair. They are of average length, but very strong in bones; they have a small beard, which, like the Chinese, consists of a few thin tufts of hair; their thighs are thick and their legs are short." The most striking characteristic of the Mongols is their ability to imitate and their industriousness. They are the typical reproductive people.

The homeland and main area of distribution of the Mongolian race is Asia. They are willing and hardworking slaves. They have only played a role in world history because of their enormous numbers.

5. Homo promiscuus (the half-breed). It is of no use to identify and name other races apart from the four main races mentioned above. Because all types that occur apart from the four basic types can be quite well placed in a group of racial half-breeds. The most that can be made here is to divide the half-breeds into primitive and recent half-breeds. The primitive half-breeds are half-breeds that arose through prehistoric or early historical cross-breeding and have already developed into distinctive types. The recent half-breeds are half-breeds that are still being created through cross-breeding in modern times.

The mixed races are the most numerous human races and they form the transition to the individual races by combining the characteristics of the four main races in countless combinations. Depending on the characteristics of this or that race, they come closer to one of the four main races and one can then speak of Asoids, Mediterraneanvids, Negroids and Mongoloids. The most reliable method for determining which main race a mixed race is close to will always be the biochemical

one. This is confirmed and supported by the morphological method.

The primitive half-breeds are found in the "peripheral areas" which are, significantly, the furthest from the original European home of the Asian race (Southern Islands, Australia, South America, etc.). The race of primitive half-breeds, which incidentally corresponds to the type of protomorphs according to Strass, is a very colorful mixed-breed society. We see all possible facial types represented here, a sure sign that this type is not a pure race in origin, but owes its existence to panmixia. I therefore place them on the same level as the recent half-breeds in contrast to the main races. The convergence phenomenon which occurs here, as so often in nature, is particularly noteworthy. The facial shapes which arise through modern general mixing of half-breeds are so similar that they are confusingly similar to the types of primitive half-breeds.[18] We encounter them particularly in the European industrial districts which are sinking into general mixing, such as in the Rhineland coalfields, in Northern Bohemia, in the Kingdom of Saxony and in all modern cities, there are types that have their striking counterparts in Papua, Aino, Vedda and Koikoin types. It is also quite understandable that the same causes must also trigger the same effects. On the other hand, this apparently incomprehensible parallel phenomenon, that our modern "cultured and urban people" resemble the lowest human races in such a surprising way, points to the same cause of origin, namely panmixia and the lack of pure breeding.

For this reason, we find among the primitives surprisingly highly developed forms, which even approach the Asian racial type, and on the other hand types which are more like the Mongolian or Negro race. Anthropologists call this phenomenon "great range of variability". But great range of variability is always the result of intensive hybridization. From the plant kingdom I will only mention the diversity of rose species, which is known to every flower grower. An example from the animal kingdom are the many varieties of monkeys and dogs, all of which are proven to be the result of intensive panmixia and occasional pure breeding in a certain direction. It is therefore

18 W. Hentschel also makes this observation in his book “Varuna”.

understandable that Strass, as well as all other anthropologists, are usually in great embarrassment as to whether to count a tribe as protomorphic or metamorphic. For example, Strass, Natural History of Man, p. 329, says of the Kanaks and Tongans that they are protonmorphic, but "metamorphism is possible from the coast". On page 336 of the same book he says quite clearly: "In Oceania the protomorphic race is increasingly emerging in the tribes of the traveling Malay half-breeds who are coming from the coast."

One also often hears talk of the "Alpine" or "Turanian" race. I believe that it would be better to subsume this term under the name "recent half-breeds" (homo promiscuus recens) that I have suggested, since the "Alpine" type is not only found in the Alps, but everywhere where a mixture between homo aesus and homo mongolicus has taken place.

Laponge describes this recent half-breed type as follows: The average height is 160 to 165 cm, the skull index 85 to 86 cm. These half-breeds are undersized, short-lined, brachycephalic, have brown or dark skin, hair and eye color. They are moderately hardworking, thrifty and clever. Their tendency is to earn money and enjoy it; they consider everything higher and spiritual to be superfluous and impractical. Their aim is to level everything and bring it down, an urge that arises from their psyche, which has arisen from mixing.

In their political opinion they are democrats or socialists, unless they prefer to be philistines. For the German beer drinker and philistine, the German schoolmaster, as a petty, envious and nagging pedant, the German bureaucrat who has no other concern than to collect his salary on the 1st of every month, and the police sergeant who crawls to those above him and is rude and snooping to those below him, are types of that race of homo promiscuus recens.

Fig. 12
Asian head in front view.

Fig. 13
Mediterranean head in front view.

Origin of races.

At this point I can only give the most cursory outline of the history of the origin of the individual races, as a halfway exhaustive description would exceed the scope of the present racial studies by far.

In the origin of races we have to identify exactly the same two natural forces that play the most important role in morphology, namely differentiation and integration. The differences in climate, geographical position and soil composition (which is related to the diet) of the original home of a race have a differentiating effect. Long-term isolation can be of the most decisive differentiating importance for a race, as was evidently the case during the Ice Age with the Asian race, which was cut off from the south by an ice wall. Natural and sexual selection also has a differentiating effect. In this respect, the Asian race has been under the influence of sharp natural selection for the longest time, as was brought about by the barrenness of the Nordic climate.

In addition to the natural selection factors, however, the intellectual selection factor in the creation of races must not be ignored. The Asian race is, as I have explained in my "Theozoology", by no means the result of the development of exclusively impersonal forces. In earlier periods of earth's development, mankind was under the influence of now extinct beings endowed with very peculiar (electrical) powers and endowed with intelligence - the gods, "angels" of myths - who, through pure breeding,

perhaps had as much of an effect on the creation of the individual human races as the differentiating forces of nature. Hugo de Vries[19] has assumed a new species- and race-forming force, mutation, which consists in an individual developing in a particular direction and thus becoming the progenitor of a new race or species in which the new species characteristics are constantly inherited. But now, through this theory, which is accepted by most natural scientists today, de Vries has only given a new name to the previously unknown species-changing force, without going into detail. to bring in the essence of the matter. For we involuntarily ask ourselves how it is that a species suddenly loses its power of inheritance and spontaneously produces a being that is unlike it.

Fig. 14
Negro head in front view.

Fig. 15
Mongolian head in front view.

It is only a small step from the mutation theory to the theozoic theory I have put forward, in that it becomes probable that those primeval beings endowed with special powers were able to spontaneously change species. I would like to draw attention here to the strange phenomenon that monstrous chicks developed from hen's eggs that were illuminated with radium rays during incubation. The spontaneous "mutations" that de Vries observed in some cases can easily be traced back to the effects of various rays.

In contrast to these differentiating forces, nature made itself noticeable as integrating forces through convergence, and intellectual beings through cross-breeding.

19 The Mutation Theory, 2 vols., Leipzig 1901-1903.

According to von Luschan, convergence is the phenomenon that different animal and plant species, even if they are far apart in their kinship system, develop in the same direction and thus approach a common type. It does not need to be proven in great detail that cross-breeding causes a mixture of individual racial characteristics and a blurring of racial types. Based on the old reports and on G. Biedenkapp[20] and Sebald, I assume a bipolar development of life on earth. The earth's poles cooled down first. Life therefore had to develop first at the poles. The fact that the two areas are no longer clearly differentiated today means nothing, because it is probable that the earth did not always rotate on the earth's present axis, that the north and south poles changed, and that both areas therefore came into contact with each other early on and mixed. Incidentally, the similarity of the flora and fauna of the northern and southern hemispheres can also easily be explained by convergence. After the land masses were concentrated more around the northern pole in later periods, the battle between the two regions was decided in favor of the northern hemisphere. Here the individual species were able to develop and differentiate more calmly and steadily. I would just like to draw attention to the predominance of the dicotyledonous flora in the north and the less differentiated monocotyledonous flora in the south.

We will not go into the question of whether humanity is of polygenic or monogenetic origin, because it is completely impossible that the whole of humanity descended from a single pair of parents. This view is based on a demonstrably incorrect interpretation of the Bible, which understands Adam not as an individual but as a species. The emergence of races did not occur under the influence of a single force, but under the influence of all the species-forming forces mentioned above. However, crossbreeding was particularly effective. The human family tree cannot therefore be represented in simple, parallel lines, but only by intersecting lines.

Catastrophes such as the destruction of entire continents, fluctuations in the earth's axis and temperature have interrupted developments and caused new paths of

20 The North Pole as a Homeland of Peoples, Jena 1906.

development. The current picture of the earth's surface and the current fauna can hardly give us a reliable picture of these catastrophes and their consequences. Here we have to rely on the reports of ancient anthropology, which incidentally reports the following. The original primates (incidentally Tertiary) divided into the branches of the pre-Asian races and the pithecanthropoid races and the anthropomorphic apes. Among the pithecanthropoid races there are three special groups in particular: Pagu people (Nicker) as ancestors of the Negroes, Vezah people (Zverge) as ancestors of the Mongols and Adams people (giants) as ancestors of the Central lands. From the more or less intensive mixing of the pre-Asian races with these groups and between the three groups, the five main races that we have described above, which were already identified in the Diluviunt, arose.

From all this it follows that the Asian race alone has followed the relatively most steady path of development, while the lower races are to be regarded as aberrations and disturbances of this development. This view is not only held by the old anthropology, but is happily also shared by the most modern anthropologists such as Stratz and Klaatsch[21]. As the biochemical diagnosis clearly shows, Asian people have never passed through an "ape stage"; they have taken their own path, the divine path. Like the other races, they have strayed from this straight path, but they have always returned to the path shown to them by God.

The modulus network as a tool for special racial research.

In order to provide a solid basis for special racial research, which deals with the research of individual racial characteristics, especially the skull and face, I have looked for suitable tools that would enable a precise description, differentiation and assessment according to position, size and proportion in a more precise manner than the anthropometric methods and their index calculations were able to do.

I have found the canon of G. Audran[22] to be the most practical, applied it in the

21 Origin and Development of the Human Race, Stuttgart 1902.
22 The Proportions of the Human Body, Paris 1683.

present investigations and further developed it into my anthropometric modulus network. I have constructed a modulus for both the en face and the profile position of the head. Since the race researcher works more conveniently and precisely with photography than with measurements taken directly on the head, I had to choose a system that makes it easy to determine the modulus on a photograph. On the other hand, a measurement had to be chosen as the modulus that appears in full on the image both in profile and en face. In addition, one and the same modulus had to be adopted for the en face and profile positions. I have chosen the distance of the upper edge of the frise from the base of the nostrils (distance o-p in above en face figure 12) as the most suitable basic measurement (modulus). When photographing, the head must be positioned so that in the en face position the axis of the nose and in the profile position the line connecting the frise with the corner of the mouth is vertical.

In an en face picture, the upper edges of the frise are connected by the line i-k, and the middle line d-c is drawn perpendicular to this. From the intersection point o, the modulus is then drawn eastwards on the vertical c-d and on the horizontal i-k as far as necessary, and the verticals a-b and e-f and the horizontals b-f, n-o, l-m, g-h and a-c are drawn. (See Fig. 12).

In a profile picture, the upper edge of the frise is first connected to the corner of the mouth and this line is extended upwards to a and downwards to b. From 1, the distance to the anus of the nostril is drawn on this line, thus obtaining the modulus l-n. The modulus is now drawn on the line a-b and the horizontals a-g, i-k, l-m, n-o, p-q, b-h are drawn in a, i, 1, n, p and b. The modulus is also drawn on a-g and the verticals c-d, e-f, g-h are drawn. I have numbered the modulus quadrants created by this line (which can be broken down into smaller quadrants if necessary). (See Fig. 8.)

The skull.

The more we succeed in unravelling the wonders and mysteries of electricity, especially its connection with light energy, the more likely it becomes that nerve and

brain activity is of electrical origin. I even go so far as to describe the human brain as a receiving and transmitting station for electrical force waves. This assumption allows us to penetrate deep into the pityche of the individual races and, above all, explains many morphological peculiarities that we can observe in the skulls, foreheads and brains of different races. We know from physics that the amount of electricity depends on the size of the surface, and the voltage on the shape of the surface of the capacitor. Larger surfaces can absorb more electricity, but also give off more. Smoother shapes are better suited to both the outflow and the absorption of electricity. Unfortunately, brain research still offers us little material in this respect, and I will refrain from going into this subject in more detail for racial psychology. In general, however, I agree with Röse and assume that the Asian race has a more developed cerebrum than the non-Asian races, and that the cerebral cortex shows its own structure and folding. This more differentiated design with its many protruding bulges and recessed grooves creates a larger surface on the one hand, and on the other hand - like electrical capacitors - it is better suited to storing and giving off electrical (intellectual) power. The size of the skull and brain determines the amount of mental energy, the shape of the skull and brain determines the tension of mental energy.

Let us first consider the skull shapes of the various races in terms of the modulus of the profit position. In the Asian race, the outline of the front skull rises steeply in quadrant 1 and, apart from a small gusset, takes up almost all of quadrant 2 and quadrant 3, before falling off again in quadrant 4. In the lower left corner of quadrant 5, the outline bends downwards again to cut off moderate areas from quadrants 10 and 15. The overall shape of the skull in profile is therefore a harmonious combination of straight and curved lines. (See Fig. 8.)

The situation is different with the skull profiles of the Mediterranean[23] and Negro races.[24] The frontal skull profile no longer extends into quadrant 1 at all. In the Mediterranean and Negro races, the highest curvature is in quadrant 3, similar to the

23 See Figure 9.
24 See Figure 10.

Asian race. However, in the Mediterranean race the cranial vault is lower than in the Asian race, and in the Negro race one notices more clearly how the development of the skull tends to move backwards. The outlines also become increasingly rounded. The Mediterranean race stays in the middle. The cranial curvature in quadrant 2 still looks quite prominently at the forehead, and the skull outline still cuts into quadrant 5. In the Negro profile, the curvature of the skull rises very gently from the forehead in quadrant 2 and descends in a uniform curve, just touching quadrant 5, through quadrants 10 and 15 to the neck. If we summarize our observations, it is clear that the Mediterranean and Negro skulls are lower than the Asian skull. However, the Mediterranean skull still shows angular outlines, even if they are blurred. The occiput protrudes more to the rear than in the Asian skull. In the Negro, the skull profile shows a uniform curve that is pushed backwards as a whole. The loss of skull capacity in quadrant 2 as well as in quadrants 5, 10 and 15 clearly shows the smaller volume of the Negro skull. In the Mongolian head[25] the skull has its greatest curvature in quadrant 4, forehead and skull curvature run together in a round, elliptical or parabolic line. Quadrant 1 is also not cut through; the occiput still extends well into quadrants 5 and 10, which makes the volume of the skull appear larger than in the Negro. In the Mediterranean race the occiput is more developed lengthwise, in the Mongols more heightwise.

The skull shapes alone indicate the characteristics of the different races. The Asian race has a large and differentiated skull: hence great and also organized intelligence. In the Mediterranean race the intelligence is less, but in keeping with the noble skull shapes it is still very resilient. The Negro has little intelligence and little resilience, the Mongolian has a lot of intelligence and the least resilience. The skull, by its breadth, already indicates that it is more suited to the exception than to the penetration and creation of thoughts.

25 See Figure 11.

Fig. 16.
Ancient marble bust of a German woman (British Museum).
From v. Bienkouski: about the images of barbarian nations.

OSTARA

No. 36.

The sensual and spiritual life of the blond and dark-haired

By J. Lanz-Liebenfels

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The "Ostara, Letter Library of Blondes",

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The "Ostara, Letter Library of the Blondes" is the first and only illustrated Aryan-aristocratic and Aryan-Christian collection of writings,

which proves in words and pictures that the blonde, heroic human being, above all beautiful, moral, noble, idealistic, ingenious and religious human being, is the creator and preserver of all science, art, culture and the main bearer of the deity. Everything ugly and evil comes from racial mixing, to which women were and are more devoted than men for physiological reasons. The "Ostara, Letter Library of the Blondes" has therefore become the gathering point of all noble beauty, truth, purpose in life and God-seeking idealists in an age that carefully cultivates the effeminate and inferior race and ruthlessly eradicates the blonde, heroic type of human being.

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The relationship of blond and dark people to light and color.[1]

It is not at all unimportant whether a person belongs to the blond, light, heroic race or to the dark race. The differences are profound and suggest that the soul forces work in a fundamentally different way. Woltmann[2] aptly says: "The light complexion, white skin, blue eyes, blond hair, are not a random (and meaningless) embellishment of

1 This treatise was published in 1st edition in 1910, in 2nd edition in 1917.
2 The Germanic peoples in France, Jena 1907, p. 12 ff.

nature, but the expression of a particularly favorable deconomy in the processes of organic metabolism. In the breeding of this race, the reduction of the pigment (dye) served to build up the brain, and while in the colored races the high pigment content causes an intensive consumption of substances, in the light race it benefits the brain and nerve life." In the higher heroic (i.e. blond) race, excretion and metabolism take place more inside the body, which is why the intestines (heart, lungs, liver, spleen, kidneys) are better developed than in the colored races, in which excretions take place more through the skin, and this is therefore colored by the deposited substances. The life process therefore takes place more inside the body in the blonds, and more on the surface of the body in the darks, which is why the blonds have more of an inner life, while the dark people are external, superficial people who live more in the lower sensory world of touch sensations. The higher man thinks, sees and hears more, the lower man hears, smells and touches more. From this essentially different sensory life, the differences in the sensory life, the mentality and character of the individual races can be easily deduced.

Baron Reichenbach says in a particularly noteworthy passage: "(The sensitive person) finds everything that is yellow unpleasant, but everything that is blue is pleasant and pleasing... When he buys clothes, he prefers blue; he never lives in a room painted yellow, but looks for a blue one if he has the choice." Yellow-flowering wet meadows, a flowering rapeseed field, a basket full of oranges are objects of disgust for him[3]." This immediately makes it clear to us why blondes like to dress in blue. This is not a coincidence, but racial instinct and unconscious racial aesthetics.

Reichenbach further claims that all mental exertion, pain and annoyance have an od-accumulating, "soretic" effect, while joy has a "nemetic" effect, i.e., an od-removing effect[4]. He found that it was precisely the blue and violet rays that had that cooling, refreshing "nemetic" effect. This is again connected to what Dr. Adolf Harpf says in his

3 v. Reichenbach, Who is sensitive? Leipzig, 1908, p. 15. See also Ostara No. 35.
4 v. Reichenbach, The Sensitive Person, Stuttgart, 1854, § 2831.

treatise "On Racial Aesthetics"[5]: "The lower races generally love bright red and yellow colors, noisy music (especially brass and wind instruments), the drum is the personal instrument of all Negroids; they prefer harsh, often even disgusting smells to our sense of smell and foods and drinks that are too strongly spiced or very overcooked for our taste buds." All the many European Mongoloid and Mediterraneanoid mixed peoples such as Czechs, Poles, Magyars, Romanians, Slovaks, Croats, Italians, etc. prefer bright red and yellow colors in their national costumes (and also military costumes). One cannot imagine a black-haired Sicilian wearing a blue cap instead of a bright red one, just as one cannot imagine a black-haired Sicilian wearing a blue cap instead of a bright red one. Gypsy woman decorating her hair with forget-me-nots or blue ribbons.

Now, one might object that it would be difficult to prove that a preference for red and yellow is a sign of lower morality. First of all, the "sensitive" person described by Reichenbach is usually identical with the blond heroic person. Secondly, I would like to mention the fact that, according to W. Preyer's[6] detailed investigations, it has been established that of the three main colors, children recognize yellow and red much earlier than blue. Since the ontogenetic method applies to racial psychology just as it does to racial anthropology, one is justified in regarding the preference for red and yellow as a sign of lesser soul development. In addition, there is the following: red rays of light cause sores and measles to heal without scarring, they are against baldness[7], they promote vegetative life to an extraordinary extent and stimulate the nervous system. They make feverish people sweat, which eliminates the disease substances. They are against all skin disorders in general. But we have just heard that the dark-skinned are the real skin people and that purely vegetative life predominates in them. They therefore instinctively seek out the colors that are beneficial to them. Furthermore, the hot climate of the homeland of the dark and colored races must be taken into account. In the tropics, the red heat rays in the sunlight are more effective. The skin of the dark races living in

5 "German University Voices from the Ostmark", Vienna, VIII., I. Year, Issue 6, p. 12.
6 The Soul of the Child, Jena 1884, p. 14.
7 That's why you should wear red hats!

the tropics is naturally colored in such a way that it blocks out the harmful light vibrations. Light-skinned and blond people, however, have to resort to artificial means. In a letter to the Munich Medical Weekly, Dr. Ipp points out, on the basis of his extensive experience in southern China, that the color red has a special significance for the tropics. Dr. Sambon had already suggested lining tropical hats with red material and wearing clothes in hot climates that are based on the color red. Dr. Olpp states that he himself has suffered far less from headaches in the tropics since he started wearing a red-lined tropical hat, and had his house painted red for this very reason some time ago. He attributes the pleasantness of staying there to this circumstance.

Blue and violet, on the other hand, are calming factors for the blood circulation and the animal nervous system, and are also pain-relieving colors. The green rays are anti-inflammatory. These rays of light are therefore more beneficial for the blond, light-skinned people of the higher heroic race, the people with the more developed nervous system. The animalistic is superior to the vegetative. "If we want to calm a raving man, we should lead him into a blue room for a long time. In the case of madmen, the nervous principle is aroused[8]." But the matter gets even more interesting. Insanity and mental illness are in fact in a completely legitimate connection with skin, hair and eye colour. An American statistician examined the colour of the 16,512 inmates of 68 insane asylums and found only 703 blond insane people, which means that the insane asylums were inhabited by 96% black-haired, black-eyed and brunette people. In order not to go astray, the statistician in question had specifically taken the insane asylums in Nordic countries into account, but was always able to establish the same result: healthy people, and even insane asylums in which there were only dark people[9]. According to Quatrefages[10], the brain and meninges of people with light pigment show almost no colour at all, while blacks and dark people show pigment deposits. This little-known fact cannot be irrelevant for the life of the people. Anyone who is a materialist and sees only

8 Surya, Modern Rosicrucians, Leipzig, Altmann, 1907, p. 362.
9 "The Peacemaker", Milwaukee, 1904, No. 28.
10 Report on the progress of anthropology, Paris, 1867.

chemical processes in thinking, feeling and willing must attribute a greater significance to the different chemical composition of the nerve and brain substance for sensory and intellectual life. For the chemical composition of all other organic components is closely connected with the color of the skin, eyes and hair. According to Reich[11], the blood of passionate dark-skinned people contains more solid components than the blood of phlegmatic blond people. According to Simon, the blood of the latter contains fewer blood cells and more water. Further proof that the chemical composition of the vital fluids differs in the various races is the particularly remarkable fact that the milk of blond women differs significantly from that of brunette women, which was established by M. Vernois and A. Bequerel as early as 1873[12]. According to these investigations, the following figures were obtained for the milk of brunettes: Specific gravity: 1033.78. Water: 892.17, solids 107.83. Of the latter were: rind: 45.58. Cheese pulp: 39.27. Butter: 21.53. Refractory salts: 1.25. For the milk of the blonds: Specific gravity: 1028.38. Water: 894.20. Solids: 105.80. Of which rind: 44.74. Cheese pulp: 37.30. Butter: 22.50. Refractory salts: 1.21.

If we look at the analysis of the milk of blond and dark-skinned people, we notice the essential difference: the milk of the dark-skinned people is more sugary, the milk of the blond is more fat-rich, the former contains more solid and heavy components, the latter less solid and heavy. This immediately gives us a second phenomenon of narcotics. It now explains why the lower and dark races have a greater preference for sugar, while the higher and blond races have a greater preference for fats. This is not without significance for the life of the soul. Overton and Hans Meyer stated that all poisons or substances that have a narcotic effect on humans or on living beings in general have the property of dissolving in fat or fat-like substances. The two researchers concluded from this that narcosis consists in the dissolution of the fats contained in the brain and nerves, especially lecithin and cholesterol[13]. Therefore, the seat of higher consciousness must be

11 The Human Form and its Relation to the Soul, Berlin, 1878, p. 187.
12 See: Annals of public hygiene, Volume XLIX, Paris 1883, 308.
13 C_{26} H_{14} O. Incidentally, cf. seed, puberty, mental development.

sought in these fats and the race with a more fatty nervous system is the higher race.

At the end of this section I would like to briefly discuss a very remarkable phenomenon that characterizes the sensory life of dark and blond people. Reichenbach made the following remark: "Sensitive people looked into my right eye with their left eye without hesitation, but into my left eye with great reluctance. They felt repelled, the image became cloudy and foggy[14]." Eyes of the same color therefore appear "lukewarm" and unpleasant. However, with the central image and the close-set eyes of the middle-aged people, this always happens. The middle-aged person looks at his partner with crossed eye axes (or at least it seems that way to the partner), he therefore influences the same eye and thereby fascinates. This effect can be blunted by meeting such a hypnotizing middle-class person with the central gaze, that is, with a fixed gaze on the bridge of his nose. Blondes who do not know this are therefore, as daily experience shows a hundred times over, very easily succumb to suggestion by the lower races, which, as Franz Josef Gall and Carus have already found, are characterized by "hearing" and "speaking" eyes, that is, the lower races are not at all capable of higher seeing and understanding, they see color and light as if in a lower sense, either in light or taste, and convert the image into language. With their "eloquent" eyes they attack blonde men and women in order to beguile the former professionally, the latter sexually. On the other hand, they not infrequently experience "sensory transposition" downwards, that is, they perceive light as taste, the higher sensory sensation as a lower sensory sensation. In 1907, a Dr. Eberson described in the "Viennese Medical Press" the peculiar taste of colors that he had observed in himself. If he enjoyed a sauce, he had the distinct sensation of a blue color, and when he tasted a bitter substance, he had the distinct sensation of a red or yellow color. Such a connection even exists in the opposite sense; the sight of a blue color creates the sensation of a sour taste.[15] The blond and taller person lives, as E. Reich says, more in the world of light and love, while the dark person lives more in the world of sounds, smells, tastes and the sensation of weight. In our

14 v. Reichenbach: Who is sensitive? p. 26.
15 See Surna, Modern Rosicrucians, p. 348.

pleasure-loving age, this is a great economic disadvantage for the blond, heroic person.

On the other hand, in the so-called "second sight" he has been granted the divine gift of the highest and most spiritual vision. "The so-called precognition (or clairvoyance) is an intuition that is heightened to the point of seeing or at least clear hearing... and (in Westphalia) is so common that... one meets people notoriously afflicted with it everywhere. The precognition in the higher degree is also externally recognizable by his light blond hair, the ghostly flash of his water-blue eyes and a pale, extremely delicate complexion; he is usually young. His gift comes over him at any time of day, but most frequently on moonlit nights, when he suddenly wakes up and is driven outside or to the window by feverish restlessness[16]." The fact that the gift of second sight is inherited and that it still occurs most frequently in those regions where the heroic race has been preserved in its purest form is conclusive proof that this is a racial phenomenon.

The relationship of blond and dark people to sound and music.

Hearing occupies a middle position in the hierarchy of the senses between the highest sense of light perception and the lower senses. This is why music is the only art in which members of the dark and lower races can achieve something significant, if not outstanding, while on the other hand many musical geniuses also display inferior racial characteristics (usually a broad skull). However, the most important characteristic and secret of a truly great musical genius is that he is able to transpose the sensation of sound into the sensation of sight. "Inner hearing enables the musical genius" - says Baron Schweiger-Lerchenfeld[17] - "to immediately translate the respective idea of sound into notes and to put it on paper. On the other hand, the ability to imagine sound when reading music is one of the most wonderful mental functions there is, sheets of paper, black lines, strokes, dots and all kinds of curved and edgy hieroglyphs, nothing else. Everything is quiet all around. But while the musician's eye flies over the pages, the

16 Annette Droste-Hülshoff. Pictures from Westphalia, 1840.
17 Our five senses, p. 250, Publisher A. Hartleben, Vienna 1909.

whole wealth of sound roars up in his inner being like the winds of a storm, a world of sound comes to life and carries the reader's imagination with it, where for the uninvolved there is motionless calm, a silent nothingness."

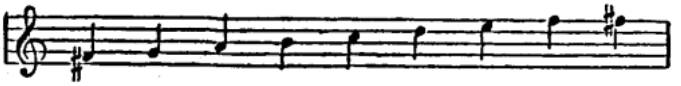
Vogl, the well-known singer of Schubert songs, had transposed a song by Schubert, which Schubert had given him some time ago along with other songs, into a lower register and sang it at the next opportunity in the circle of his fellow artists. "Look," Schubert remarked, "the song is not uneven, who is it by?" In the course of a few weeks he had completely forgotten his own creation[18], as it had evidently been created in a state of some kind of visionary feeling. I am convinced that Schubert would have recognized his work as such immediately if he had had it in sheet music, as it is a well-known phenomenon that the really great soloists compose without a piano and on the basis of their inner "sound vision" of hearing.

In this respect, what Schweiger-Lerchenafeld says in his book[19] about "colorful hearing" is particularly important for understanding the mysterious art of music. He mentions two extraordinarily musical ladies who possessed these gifts. One had the following "tone-color" ideas: G-sharp: black-green to gray-violet; A-C-sharp: purple to red; D-D-sharp: yellow; E-F: white to brown-black and black. I would like to make the following comments on this "tone-color" scale, which corresponds to the sequence of the spectral colors: 1. I have examined many pieces of music by the greatest composers with regard to this scale and found that it can be demonstrated to be fairly consistent. As a particularly characteristic song I would like to mention Schubert's inflammatory song "The Lovely Color" ("The Beautiful Miller's Daughter", No. 16), by which green is meant. Significantly, fis is maintained throughout the song.[20] 2. According to the scale given above, e-f is white to black, that is, the area that corresponds to the ultra-red and ultra-violet colors in the optical sphere. Schweiger-Lerchenfeld now mentions in his book "Space and Time in Natural Events and Human Work"[21] the Englishman Gardner,

18 A. Niggli: Schubert, Leipzig, p. 31.
19 l. c. p. 64.
20 I will treat this subject in a separate pamphlet.
21 Publisher A. Hartleben, Vienna 1908, price S

who as early as 1832 found the fundamental note f in the babble of voices in the great hall of the London Stock Exchange, heard from the gallery, just as he found the fundamental note f in the hum of bees in a beehive. Likewise, the flight note of the housefly and many other insects is f. Gardner therefore called f the natural "primal note". Astrology assigns each note to a specific planet: c Sun, d Saturn, e Mercury, f Moon (the mass note!), g Mars, a Venus, h (b) Jupiter.

The absolute vibration numbers of the actuator increase in the spectral colors from shadowy brown through red, orange, yellow, green, indigo, violet and lavender from 388×10^{12} up to $776\times20^{12}{}^{22}$. Compare the absolute pitches of the tones:



approximately 370 392 435 490 522 587 642 696 740

Accordingly, the vibrations of red light appear to be a multiple of 10^{12} times the sound vibrations from g to c, and the vibrations of violet light appear to be a multiple of the sound vibrations from f to f sharp. My views are based on solid facts. Baron Reichenbach reports that sensitive people can see sounds in reality, and they see glowing clouds emanating from struck tuning forks, golds and glasses, from playing violins and pipes.[23] I believe that these strange relationships are also the reason why the great composers of the heroic races, who were entirely blond and light-eyed people,[24] were so masterful at incorporating optical images into the language of music, and on the other hand, using sounds and tones to evoke visions beyond earthly boundaries in receptive minds.

In making music and feeling music, the essential differences in the sensory life of the light and dark races are immediately apparent. As Dr. Adolf Harpf has already

22 v. Schweiger-Lerchenfeld, Space and Time, 5. 38.
23 The sensitive person, § 1370-1380. Hence the bell magic.
24 Even if the skull is not broadly developed, due to the 32nd phrenological sense, the "music sense," which we will discuss in our racial phrenology. See "Ostara" Nos. 37 and 73.

astutely observed, this is most clearly expressed in orchestral music. The dark peoples, such as Romans, Jews, Slavs, Negroes and the modern Slavo-Germans love brass music and metal instruments, i.e. trumpets, reed pipes, squinches, triangles, cymbals, mandolins, modern noisy "orchestral" concert pianos, clarinets, drums, harpsichords, manopanes and rastagnettes. Then examine the orchestration of the music of the Mediterranean composers Meyerbeer, Offenbach, Johann Strauss, Leoncavallo, Puccini, Holländer, Ensler, Oskar Strauss, Mahler, etc. Their orchestra seems to me sometimes like a painting in yellow and red, sometimes like an over-seasoned, sometimes like an over-cooked dish, and all in all like eroticism set to music. It is a coarse, sensual "tactile" music that never fails to appeal to women who are easily receptive in this respect. It is recognized that music is organically connected with sexuality, as is demonstrated by the song of male birds during the mating season, the union of erotic dances and music, the mutation of the voice during sexual maturity and the deer's head affections during sexual transgressions. This connection is now consciously and with full clarity revealed in the music of the dark musicians. As one example among many, I will cite the disgustingly sweet and sultry barcarolle from Offenbach's "Hoffmann's Tales". In contrast, the blond heroic man lights up the string and woodwind instruments and the lip-pianos. Both the old German organs and the old pianos were perhaps technically imperfect, but their delicate and soft timbre corresponded to the music of their time. This is why, for example, the piano pieces of Handel or Bach sound noisy but thin on a modern concert grand piano. In contrast, the clavichords and spinets sound somewhat weaker but significantly fuller, since their undamped and buzzing strings produce many overtones. When you close your eyes and cannot see the player, these instruments no longer sound like percussion instruments, but like string instruments, or like Aeolian harps stirred by the wind. Only then do we fully become aware of this music, devoid of all sensuality. It is as if we were transported to a supernatural world, our had cast off their physical shell and were now floating over sunlit meadows with heavenly figures, now disappearing again into the shadows of dimly dark, solemnly rustling gods' groves. Anyone who

wants to enjoy such pleasure should have one of Handel's suites or a song by Schubert[25] played for them on an old spinet and they will find my judgment confirmed.

Finally, we should mention a highly significant transposition of light into visual sensation for the history of mankind, namely the invention of writing, and this invention, as Guido v. List[26], Wilser[27] and Mathaus Much[28] have convincingly demonstrated, came from the blond heroic people.

The relationship of blond and dark people to smell, taste and touch.

It is generally known and does not require detailed proof that the dark races of the Central Europeans, Mongolians and Negroes feel quite comfortable in the most stinking and foul-smelling environment. It is also known that they like to use incense and perfumes. There seems to be a complete confusion of olfactory sensations here, because on the other hand, dark and colored people perceive what we perceive as fragrant as foul-smelling. Adachi claims[29] that white Europeans give off a "corpse smell". Catherine de Medici, a dark-haired woman from the Middle Ages, fainted at the smell of rose dust. The Italian Scagliari suffered the most terrible cramps when she inhaled the smell of lilies. It has been observed that most modern opera singers (almost all of them brunette women) are so excited by lily and violet dust that they lose their voices[30].

On the other hand, the brunette demi-monde prefers mainly star and animalic (musk and civet) perfumes that are related to sex. It is a proven fact that for the lower races, the specific sexual smells, which arouse direct disgust at sexuality in the higher human being, are stimulants just as they are for the liquor. It is only logical that those races that inhabit the colorful and pungent smell-filled world of the subtropics and tropics are better adapted to these smells. For the more powerful red rays of the light of

25 E.g.: "To sing on the waters."
26 The secret of the runes. - The Ario-Germanic picture writing. - Laws of the original languages of the Aryans (all available from H. Reichstein, Pforzheim).
27 The Germanic tribes. Eisenach 1904. On the study of runes.
28 The original homeland of the Indo-Europeans, Jena 1903.
29 D. Human Skin Pigment, 3-Volume Morphology, Vol. IX.
30 Maybe excessive sexuality plays a role here!

the equatorial sun produce richer, more pigmented colors and correspondingly sharper smells. Baron v. Schweiger Lerchenfeld reports in his book "Our Five Senses"[31] that the French botanist Mesnard, when measuring the scent strength of various flowers, found that light reduced the scent, while oxygen increased it. It is also known that roses smell stronger in the morning than in the evening. According to the same source, Vashide and Toulouse found a lack of olfactory sensation in 36 old men from the Bicêtre Hospital and 30 old women from the Salpêtrière Hospital, i.e. 59%. It can generally be considered a fact of experience that in the higher races the sense of smell diminishes with age, and that it is stronger in young female and timid persons than in male and healthy persons. In general, the higher races have a weaker sense of smell. Moebius mentions that patients are characterized by a particular hypersensitivity of the olfactory and They are characterized by their sensitive visceral nerves, they sense even the most intense sensory impressions. "People have been observed smelling fresh cherries through a room, tasting the smallest amounts of salt in their food[32]." However, according to Reichenbach[33], the sick person and the flower dust are od-positive, so it follows that the heightened sense of smell and taste of the lower and dark races is an od-positive, i.e. a state of lesser mental and spiritual suffering. In the blond and higher races, on the other hand, the sense of smell is not uncommonly transposed upwards, namely to the sense of sight. Thus, Vashide has observed the appearance of "smell images" under the influence of visual images in many older people who have partially lost their sense of smell, i.e., olfactory sensations occur when a flower is seen, even if it is far away. This is in line with another fact. Pleasant and delicate smells give some people the impression of delicate colors that are more like chemical rays (violet, light blue), while unpleasant and sharp smells give the impression of bright, bright red or yellow colors.

As far as taste is concerned, the lower races prefer the harsher. I will just mention the smoking of opium, hashish and tobacco, the drinking of coffee and tea, the chewing

31 A. Hartlebens Publsher, Vienna, price S p. 314.
32 The Human Nervous System, p. 52.
33 See “Ostara” No. 35, p. 7 ff.

of betel and tobacco, the preference for alcohol and hot spices, all of which are undesirables that were introduced from the south and east into the homeland of the fair and heroic race. I have also already mentioned above that the lower races, as skin people, are also the pronounced "burden-feeling people". This is most clearly expressed in their sexual life[34], but also in other ways in their behavior. This is why, like children and women, they have to touch everything that pleases their eyes, that they speak with their hands and want to make their feelings clear to their fellow human beings in a tangible way.

Character, intellect and temperament of the blond and dark-skinned.

According to the three nervous systems, the mental life of man expresses itself in three ways. The autonomic nervous system (which regulates digestion, blood circulation and metabolism) influences his temperament, making him a healthy, strong and cheerful person, or a sick, weak and sad person. The sensory nerves (which convey the sensory innervation) are decisive for his thinking, that is, for his intellect, while the motor (movement) nerves determine his actions and speech, thus his character. Temperament, intellect and character must be considered separately in racial psychological research, which has unfortunately been almost entirely overlooked and has led to confusion.

It is not the intellect alone that makes the ideal human being, as the Chandalas of today proclaim, but far more important and decisive is the good and noble character, which is the highest and most sublime expression of the soul's power that we can perceive with our senses. At the same time, it follows from the above that the human race that has the most developed motor nervous system and whose sensory and autonomic nervous system is harmoniously adapted to and subordinate to the motor system should be considered to have the most character. This is indeed the case with the heroic and blond race, but not with the lower races, whose body proportions, arm and leg lengths, musculature and bone structure show very significant deficiencies compared

34 More about this in "Ostara" No. 38 and 39, which is why I will keep it very brief here.

to the harmonious body structure of the blond heroic race[35].

But we must also note the following. According to Baron Reichenbach[36] the brain (i.e. the animal nervous system that influences character and intelligence) is just as od-negative as the above-ground part of plants, whereas the vegetative nervous and ganglia system is od-positive. The od-negative system is particularly active during sleep, the od-positive during the night and during sleep (trance). This means that people of the lower races, due to their more pronounced sympathetic nervous system and lower sensory life, belong more to the od-positive side and that their life is more or less a life of twilight and sleep than a life of day and light. This is why Carus[37] calls the heroic race the race of day peoples, the Central Europeans and Mongols the race of twilight peoples, and the Negroes and primitive human peoples the race of night peoples.

This difference is important, because light is the giver of joy, while night is the mother of sadness and pain. Descuret[38] astutely states that the happy passions have an eccentric and expanding effect; they unfold the facial features and give the face color and freshness through warmth and blood flow. The sad passions, on the other hand, have a tone-centric and compressing effect (cf. the expression: depressed = sad); they contract the figure and give the skin, hair and eyes the colors of the lifeless dark night or twilight. It is therefore entirely justified when Carus and all other symbolists claim that hair, face and eye color are mainly related to character. This is all the more understandable since we have already shown that character and light are closely related. The term "blue blood" for nobility comes from Spain. After the expulsion of the Moors from Spain, only those who were recognized as descendants of the light-skinned, blue-eyed and blond-haired Goths by their blue veins shining through their white skin were considered to be nobility. Among all peoples and races in the world, the nobles, the aristoi, that is, the "best", are characterized by their lighter "coloring"[39]. It is also known that black dogs

35 For more information see: J. Lanz-Liebenfels, Racial Somatology, “Ostara” No. 30, 31.
36 The Plant World, p. 88.
37 The Symbolism of the Human Figure, Leipzig 1852.
38 The medicine of passions, Paris 1860.
39 Woltmann, Political Anthropology, Eisenach-Leipzig 1903, p. 280 ff.

and cats and other domestic animals are usually more vicious than those with lighter skin.

In the United States of America, according to Fehlinger[40], in 1890 there were criminals for every million people: only 1042 of the whites, and 3275 of all the colored people together. The following were represented in detail: Negroes with 3250 cases, Chinese with 3835, and Indians (or mixed races) with 5476 cases. Among the whites with a pronounced sense of freedom, the most common offenses were against the state and Society, among the colored people, offenses against the security of the person, which were usually based on the lowest motives. Buschan[41] again firmly established that crimes that require physical strength, agility and courage are mostly committed by men, while lies, fraud, hypocrisy, slander, pimping, perjury and infidelity are peculiar to women. The ontogenetic approach is also permissible for racial psychology and one can therefore state the following: Character traits that are characteristic of women, children or animals are also usually characteristic of the lower races and are therefore always a sign of inferior soul development.

The dark and lower races, like women, remain children in character throughout their lives. The character of the child and the lower races is, if one can speak of a child after all, inferior. The motor nervous system of children, women, lower races and apes is poorly developed, which is why they lack the sense of purpose, duty and conscientiousness that are the indispensable foundations of character. They are therefore careless, without foresight and take the view: Enjoy the hour, after us the deluge[42]!

The poorly organized motor nervous system therefore makes the dark races into so-called passive races[43], that is, they are not self-creative, but are at most characterized by a great drive to imitate, like children; they are great at memorizing; they are like the

40 Archive for Criminal Anthropology, 1906.
41 Gender and Crime, Berlin 1908.
42 Just compare the daily history of the Romanic and Slavic peoples: the Russo-Japanese War in 1904, the Courrière mine disaster, the Paris flood in 1910, the ill-fated launch of the "Danton" in 1909, the naval scandals, the constant embezzlement, the inadequate postal and railway services, the destruction of old monuments of art (Toledo Cathedral, St. Mark's Church), etc.
43 See Klemm, The Distribution of Active and Passive Human Races, Eisenach 1906.

Chinese and the modern, effeminate "German" educated priests, know-it-alls and impotent incompetents, examining mandarins, bigwigs and "reactionaries" in the truest sense of the word, who with their trained tricks of thought and their talent are the bitterest enemies of the self-glorifying[44], active and new-value-creating, brilliant, heroic people. They are the superstitious worshippers of authority and dogma and are still the same bloodthirsty inquisitors today as they were half a millennium ago. They also lack any understanding of the higher senses, hence also of idealism and true religion. How are the lower races and the "civilized" Chandalas supposed to believe in God and a soul when they actually have less of them than heroic people? The only idealism that can be found among them, at least among the Middlelanders, is an exaggerated ambition, which, however, only courts the favor of the masses. This is why the Middlelanders are so numerous among actors and virtuosos.[45] Ambition and a violent temperament are closely linked. The dark-eyed are therefore usually more ambitious. This is why Reich rightly notices the choleric temperament of most professional actors. He says: "I always thought I saw the words 'enthusiasm and ambition' shining in fiery letters from the depths of the dark eyes of those tappers.[46]" Themistocles, Alcibiades and Caesar, the ambitious men famous throughout history, had dark eyes. This excessive ambition also causes the Middlelanders to mostly to become demagogues (liberal and socialist) and universalists. They are against national politics, for world and free trade politics and for unlimited freedom of competition. "Wherever civilization powerfully fuels the struggle for existence, the dark revolution gains ground."[47] In this way they become destroyers of all solid political and economic order despite highly developed technology and opportunities for transport and trade[48].

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44 Reibmayr, Developmental History of Talent and Genius, Munich 1908

45 So again in the reproductive direction. In general, the lower classes - just like women, children and apes - are distinguished by the gift of imitation. That is why they are the most dangerous enemies of the intellectual worker, whom they steal with naive shamelessness. Compare "fashion"!

46 l. c. p. 203.

47 Reich, l. c. p. 225. Compare the Panama scandal, the Crispi scandal, the ongoing embezzlement in France, Italy, Russia, and finally Bolshevism!

48 But this can only be maintained by heroic people in their service, because they themselves are too lazy and unscrupulous to do so. Russia!

The opposite of this is the blond man of the heroic race. He is also ambitious, but for the sake of some ideal goal, either out of love for religion or for the fatherland. In this he can be capable of self-sacrifice to the point of self-destruction. The history of genius is therefore in this respect at the same time the martyrology of the blond heroic man.

As far as the sense of sight and hearing are concerned in relation to character, they stimulate the noble research drive of the higher man, while for the dark man they are merely valuable evidence of police sleuths[49], childish curiosity, slander, blackmail, lies, fraud and exploitation[50]. In this respect the dark people are perfectly adapted to our modern, purely practical, pleasure-oriented current, which benefits such drives.

All animals that hear well are also fearful. Their sharper hearing therefore makes people of the dark race cowardly and fearful. What they lack in courage they then replace in the fight for existence with cunning, deceit and pretense. The heroic man, with his feelings rooted more in the world of light, with his idealism and his belief in the soul and God, fears no danger, is brave, open and Christian, often honest and open to the point of stupidity and clumsiness. Dirt and stench on the one hand and the lower dark race and low mentality on the other are inseparable concepts. The lower man is therefore almost always unclean or ignoble, since his olfactory nerves are attuned to sharp smells. In contrast, the light skin of the blondes requires greater cleanliness and greater taste, which naturally also transfers to the environment.

The entire strength of the soul life of the dark race lies in the lower level of taste and touch sensations. This produces in them the vices of drunkenness, gluttony, avarice, envy, lust, jealousy and the resulting hatred, revenge, cruelty and malicious joy. Proof: The current history and the history of the peoples of the Mongolian, Mediterranean and Negro races[51]. Since the heroic man lacks the one-sided development in the direction of

49 Just compare the low-class facial types of the various police spies (e.g. Azews and others).

50 The modern trust and department store system, the large-scale capitalist exploitative economy, the all-powerful daily press are run by such people and are intended for a mass of low racial character. See also W. Sombart's article on the Jews as a "capitalist race" (December 1909).

51 The most miserable of the bunch, however, are Mongolian half-breeds (Bolshevism). On the Negroes, see Zache, Native Policy in "Journal of Comparative Legal Studies", 1906.

taste and touch sensations, he also lacks these traits (by nature) more or less. He is sober, or can tolerate more as a result of his greater activity. He is content with what he has, therefore does not envy his neighbour and is kind to people and animals[52]. His sensuality is subdued, which is why he is also less jealous. Since he does not need other people as his most precious object of pleasure and exploitation, he tends more towards a solitary life, while the dark Chandalas prefer to live close together in the cities, since each wants to parasitize the others.

As far as the characteristics of the intellect are concerned, I would just like to point out that its importance for racial psychology has been overestimated so far. In terms of purely low intellect, which involves reproductive or compilatory thinking, mixed-race people, Mongolians and people from the Middle East, and sometimes even Negroes, can equal the heroic person, and even surpass him[53].

The situation is similar with temperament and constitution; here the various races do not reveal many essential differences that would be of interest to racial psychology. In general, however, one can say that dark people are more prone to melancholy, sadness and hysteria and age more quickly[54]. They are unhappy people, usually overstimulated by sensuality. It is worth noting that the Chinese (who, as Mongols, show a pronounced infantile type) are almost always highly hysterical[55]. The Central Europeans and modern Americans are also very hysterical. In contrast, the heroic person is considered phlegmatic. In the Munich "Simplizissimus" XIV, No. 37 there was a poem in which it says: "King Henry lay in bed, next to him his wife Henriette, his wedded wife, dull and blond like sauerkraut." The punch line is that King Henry is having fun with a black woman. However, one cannot say that blond people are phlegmatic in the sense of apathetic; on the contrary, it is precisely among them that one finds those people who

52 Who has not seen how cruel the dark South and East Tyroleans are towards animals! See Uto von Melzer's wonderful poem "Lord and Shepherd".

53 Especially during development. For example, Jews and black children overtake white children before they reach sexual maturity. (See Zache 1. c.)

54 See Dr. Adolf Harpfin, "German University Voices from the Ostmark", Vienna, VIII., I. 4., p. 4. He who is young for a long time is an idealist for a long time!

55 Matignon in the "Scientific review" 1903 and Révész in the "Archive for Anthropology", Vol. VI. It should be noted that children are also very prone to hysteria.

have a natural and sunny sense of humor, only they do not show it immediately.

So we see that the heroic race is lighter because it is closer to the world of light, and the dark race is darker because it is more attuned to lower senses and walks in twilight and shadow. The higher man comes closest to this light not in thinking, but in willing and acting. Hence the wonderful and significant words: "Believe in the light, while you have it, that you may be children of the light[56]."

The sensory and intellectual life of genius.

The highest and most beautiful flower of the heroic race is the genuine genius[57], whose sensory and intellectual life would be the most interesting and rewarding study to investigate. Here I will be permitted to indicate only a few guidelines and add a few examples and evidence for the claims made in the previous sections and to conclude my argument convincingly.

The essence of genius consists in the ability to see within, developed to the highest perfection; this is a state that is related to, if not identical with, clairvoyance and vision. Just like clairvoyants, the true and genuine genius of all peoples is always more or less blond. The more purely a genius represents the heroic racial type, even externally, the more ideal, heroic and national is his work, a phenomenon that is first and foremost Reibmayer has pointed out. Such geniuses were, for example, Otto the Great, Frederick Barbarossa, Bernard of Clairvaux, Giordano Bruno, George Frederick Handel, Frederick Schiller and especially the nationally minded Romantics[58] and post-classics such as: the Brothers Grimm, Uhland, Simrod, Eichendorff, Gustav Schwab, Gustav Freytag, Franz Grillparzer, above all Viktor Scheffel, who, like no other, captured the tone and mood of the Germanic Middle Ages, and August Strindberg, the Scandinavian thinker, poet, skald

56 Johannes, XII, 36. Cf. also I Thess. V. 5.

57 There are many fake geniuses, simple lucky ones. It would be the first edition of an anthropology of genius to expose the fake geniuses and false greats as such. Most of them are venerated freemasons!

58 There is racial psychology in this term itself. These men wanted to revive the old Germanic chivalrous ideas and did so, partly quite unconsciously.

and seer. Their equals in the fields of physics, technology and the art of war were the genuine Germans Watt, Stephenson, Ohm, Edison, Napoleon, Radetzky[59], Moltke, Joe Chamberlain, Kitchener, Karl Peters, the last German Viking, Mackensen, Ludendorff, Haig and Joffre. All of these men have something heroic about them, not only in their appearance but also in their manners; they are unthinkable without inner vision, without intuition and imagination, the main driving forces of all genius. Just as their faces and physiques emphasize the main formal elements, so too do their work and actions always go straight for the main things, for great, world-shaking ideas, to which the small and insignificant must be subordinated. But they can only achieve all this as a result of their visionary vision.

Just one example among many. How strange it seems to us today when we read in the Diary of St. Helena[60] that Napoleon I said to his companions: "Who knows whether the English will not one day regret having won at Waterloo," that is, having helped Prussia to victory? Napoleon always repeats that a time will come when the peoples will feel painfully that he could not complete his work. If one considers that he repeatedly stressed that he had great plans for the Germans and that his goal was a universal monarchy, then one can justifiably assume that he planned a unification of all Germanic peoples, the heroic race, as we would say today, in order to make them sole rulers over the entire globe. But what did not work for him because the stripped-down France was too weak, we and our descendants will succeed in doing!

Contents of "Ostara" No. 36: "The inner and spiritual life of the blond and dark": blond and black, a great difference, the relationship of blond and dark people to light and color, the preference of blond people for blue, the preference of black people for excrement, the nerve-calming blue, the tendency of dark people to mental illness, 96 percent of the madhouse residents have dark eyes and dark hair! Differences in blood

59 A German heart beats in my chest." The victory at Leipzig was the work of Radetzky, who was the Chief of the General Staff of the Allies.
60 Edited by Las Cases-Bieberstein, Leipzig 1899, Vol. I, p. 124.

and women's milk, the hypnotic effect of black eyes, clairvoyance of blond people, the relationship of blond and dark people to sound and music, colored hearing, colored zone, visible music, musical and olfactory eroticism of dark people, the high percentage of dark-blooded criminals, the od-positive twilight state of dark people, black people as skin people and people of touch, blond people as inner people and children of light. Pictures on the cover: King Arthur from the tomb of Emperor Max I in the Innsbruder Hoflapelle.

The riddle of plant blood by Willy Witzel. Emil Paht Publishing, Dresden. Mk. 1.60.

This book, written in a way that is easy to understand and very interesting, discusses the question of whether plants contain other vital nutrients in addition to vitamins. This gives the author the opportunity to give an instructive and comprehensive overview of modern vitamin research and to use it to give his own discoveries and conclusions for practice, especially for nutrition and diet. I know of no better book that would introduce you to these highly modern and groundbreaking areas of knowledge more quickly and thoroughly.

Tulvilagi mesék, by Röd Gyula, Ludwig Kokai Publishing, Budapest IV, 1929, 2 pengo.

The author, who is best known in Hungarian official travels and at the same time a fundamentally good man inspired by the purest ideals, gives us in this book a collection of fairy tales that play into the spirit world. They are fine poetic mood pictures full of deep symbolism and noble love of humanity. The author could not have dedicated this volume of spiritualist literature to anyone more worthy than Mrs. György Wegener, who was his equal in idealism and goodness of heart and who has made lasting contributions to the spread of the spiritualist worldview in Hungary. L. v. L.

"The League of Yellow Gorillas" is the name of an orgy club that is widespread in Soviet Russia. One can imagine, or actually not imagine, what tendencies this club

has. (N. W. J., March 5, 1929.)

The new American President Hoover says: "I have become an individualist and I am not ashamed of it... Socialism is over-bureaucracy!" (P. LI. March 5, 1929.)

On April 20, 1929, a Minister of Education called the extension of law studies from 4 to 5 years "a requirement of practical life". If things continue like this, in 20 years university studies will last 30 years. Where will the mongoloid educational idiocy go next?

The English pram manufacturers are in a state of excitement about the decline in the birth rate in England. They have made themselves available to the government in an urgent resolution and are prepared to fight the decline in the birth rate by any means possible. They have decided to give every English mother a free pram for her 8th child (!). (P. Ll. April 22, 1929.) Where are we? Is this still culture and life? No, this is complete nonsense.

The growing anti-Semitism among the Bolsheviks. A Jew was nominated as a candidate for the office of the cell of the "Proletarian" factory. The young workers declared: If a Jew runs our office, we will gladly refuse to work. During a meeting of the Komsomol at the "Red Vyborsches" factory, the Komsomol members declared during the discussion that Jews were work-shy ne'er-do-wells and were evading work everywhere. -During the search of the office of the State Optical Works, the following protocol was drawn up: Negotiations were held and a request was made to exclude Genoi, Genor, Vigdorschil from the administration. It was decided to refuse admission because he was a Jew. (Komsomolskaya Pravda, September 17, 1928.) The Jews will not be able to get rid of the spirits they summoned! They will be destroyed by the Reds! Long live the Soviets, down with the Jews

According to the Wiener Morgenzeitung, the Grand Rabbi of France, Israel Levi, gave a great speech in the National Council of French Women on the subject of the Jews in France. The Eastern Jews had moved the fur trade from Leipzig to Paris. The Jews made

a significant contribution to the promotion of French culture, such as the actress Rahel, then the Jews Munk, Oppert, Derenbourg, Halevy, Weil, Bergson, etc.!

The Aurignacian in Plateaux by Franz Kiessling. Vienna 1928. (Available from the publisher H. Reichstein, Pforzheim.)

It is the lasting and immortal achievement of the famous Aryan archaeologist Franz Kiessling to have established the existence of a highly developed Paleolithic culture in the Waldviertel region of Lower Austria at a time when the guild scientists and ignoramuses still denied it, caught up in the delusion that the home of all culture was the East and the founders of all culture were the "chosen People" of today's India. The present generation, which already enjoys the possession of ancient Aryan wisdom that we fought for and laboriously won, has no idea of the bitter struggles, deprivations and humiliations that we, champions of the Aryan cause, had to endure just 30 years ago at the hands of the blown-out "bar boys" and "house servants" of science. According to Rickling, this society made life and study as difficult as possible. The present work is a strictly scientific value of classical importance insofar as it was one of the grand stones on which the site of the rediscovered European-ancient Aryan cultural wisdom is built. It should therefore be in the library of every "Ostara" reader. The book contains an incalculable wealth of material that reaches far beyond the narrow area of the Waldviertel. All hail and thanks to our tireless old master Rissling! L.v.L.

A look into the dark chambers of the occultist "researchers" by Mathilde Ludendorff (née Dr. med. v. Kemnitz), Theodor Weiler, Leipzig.

In her usual spirited manner, Mrs. General Ludendorff takes up arms against modern occultists, especially against Baron Schrenck-Notzing. She primarily accuses Schrenck of not being strict enough in his control and the entire parapsychological method being too unscientific. I have to agree with Mathilde Ludendorff on many points, especially in her attacks on the parapsychological method. It is not possible and,

thank God, not necessary to research the afterlife and the spirit world in this way. We have the right method in "Ariosophy". But we cannot follow the author in her denial of the spirit world. That is the fate of nationalism, that it has been contaminated by anti-spiritualism and atheism through Freemasonry. I still have the hope that one day Mathilde Ludendorff will become a spiritualist because of her anti-spiritual studies and that the national cause will thereby be successful and victorious - that is our goal! That is the strength of our opponents, the Jews, Freemasons and Chandals, that they fight against the ario-heroic world not only with material weapons, but also with spiritualistic forces and magic. We will never win and never achieve success if we do not also use the weapons of spiritual science. General Ludendorff began to see this in his last writings and gave great importance to Kabbalism in the battle of our opponents against us. The fact that the actions of our enemies were and are calculated in advance in a cabalistic manner and always succeed, while the actions of the German nationalists always fail, should make every insightful person and even General Mathilde Ludendorff stunned!

L. v. L.

Orion Books, Volume 1: Horoscope Interpretation. Life cycle, Delane houses, signs and planetary values, tables by Viktor Rockers, Hagen Ernst, Westphalia.

The author gives a guide to horoscope interpretation in a truly admirable, ingenious way. The book contains an incalculable amount of material for horoscope interpretation in the smallest possible space and is a multi-volume work, as it is arranged in a clear, logical and ingenious way. Despite its brevity, nothing is left out, so that even the expert will find much that is new in it and will regard the book as an indispensable handbook. L. v. L.

Are you blond? Are you an idealist?

Then read the “Ostara”, the library of blonds and men’s rights activists!

No. 74

Racial metaphysics or the immortality and divinity of the higher human being

by J. Lanz Liebenfels

Contents: Method and task of racial metaphysics, the blond Aryans as eternal idealists, the dark-race people as eternal materialists, existence, indestructibility and omnipresence of souls (Od=) - energy, plant and atom souls, tired and sick metals, living crystals, the mysterious ratio 1022, the small (infra) and super (supra) world, the atom suns of the infra world, the sun atoms of the supra world, the entire universe - a huge, intelligent, personal organism (God), the. Division of soul energy into three parts: being, procreative and thought energy, the realms of the father, son and spirit, the higher human being as an immortal god, the lower human being as a mortal demon in the world of the heavens, the supra, the earth and the spiritual world, the celestial bodies animated by beings, their interaction with the earth, astrology in 1913 and billions in losses and profits on the stock market, the effect of soul and thought energy on photographic plates, the human aura, three paths to immortality and deification. 8 illustrations: human aura, creation of the world, etc.

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The Ostara is the first and only illustrated collection of Aryan-aristocratic writings,

which shows in word and deed that the blond, heroic person is the beautiful, moral, noble, idealistic, brilliant and religious person, the creator and preserver of all science, art and culture and the main bearer of God. Everything that is ugly and evil comes from the mixture of sexes, to which women were and are more devoted than men for physiological reasons. The "Ostara" is therefore the gathering point of all idealists seeking beauty, truth, purpose in life and God, in a world that carefully cultivates the effeminate and the inferior race and ruthlessly eradicates the blond heroic human species.

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are politely rejected! Visits can only be received after prior written registration. Visits by women, even if accompanied by men, are categorically rejected!

Soul, immortality and God.

What is the relationship between nature and metaphysics, the sensory and supersensory (or subsensory) world, the universe, and the deity? Does nature play as dominant a role in the realm of the supersensory as it does in the earthly world?

My philosophical standpoint[1] is the standpoint of all heroic-Aryan philosophers, namely the idealistic standpoint, which presupposes as the most certain certainty the personal, thinking and willing, goal-oriented life energy, that is, the "Od" force or soul force, and is based mainly on the groundbreaking, exact experiments and research of Baron von Reichenbach.[2] I also allow any philosophy that starts from a different standpoint (origo") to be valid; for if it is constructed logically and strictly correctly, it must - just with different names - come to the same results as we do.

The metaphysical research method itself is fundamentally an eminently wet question. The dark-race philosophers" - actually "the immortal scribes" and "Pharisees" will always be deniers of the soul and divinity. Because they themselves possess too little of the sceles energy and the divinity, they are not in a position to find the soul and divinity, and become priests of the demon Materic. In our opinion, everything physical and material is only force, energy, not essentially but only quantitatively different from the sceles force or od force.[3] Even modern mechanistic-materialistic science, in the so-called "electron" theory, comes almost infinitely close to the old od theory. According to Rydberg[4], it is the basic substance of all other chemical substances and is of a fineness and immateriality that is no longer material. Yet it has almost intellect. So what is

1 Which I have explained further in Ostara" No. 35 New physical and mathematical proofs for the existence of the soul", to which I must urgently refer here.
2 "Investigations on Dynamides", Braunschweig 1850; "The Sensitive Human Being", Stuttgart 1854; "The Plant World in Relation to the Ode", Vienna 1858 etc. All of Reichenbach's writings have been republished by Altmann, Leipzig. Reading these fundamental writings is essential for understanding the present treatise.
3 See “Ostara” 65 and 67.
4 J. R. Rydberg, Electron the first basic substance, Lund Berlin, 1906.

stopping us, since we are energeticists and do not believe in matter at all, but only in energy, from identifying these electrons with od force, life force, soul or whatever you want to call this energy? Basically, they are just words for one and the same thing.

If every object has its "soul", even if it is a component of an inorganic body"[5], then there is no longer any difference between organisms and non-organisms, then everything is alive, then everything that comes to our consciousness has a soul, and we are on the standpoint of all heroic-Aryan racial metaphysicians and mystics who preached the doctrine of universal ensoulment (panpsychism). The doctrine of the soul of the current religion has rightly come into disrepute because it inconsistently wanted to ascribe a soul only to humans. Anyone who is a psychist must be a panpsychist. That the animal world is ensouled, even down to the lowest levels, needs no proof. But in the age of materialism, but not in the age of the old Aryan-Christian mysticism[6], doubts were raised about the plant soul. Today, this doubt has also been removed. In his book "The Sensory Life of Plants," Francé comes to the conclusion: "Plant life is one with that of ornament, with that of ourselves. Their sensory life is a primitive form, the beginning of the human spirit!"[7] Haberlandt in Graz has even identified various sensory organs in plants. But soul and life extend beyond the plant world. D. Lehmann[8] and Borländer[9] have observed very strange phenomena in "living" crystals, which appear when one dissolves a small amount of monobromonaphthalene[10] in ethyl pornoxycinnamate and heats it to the melting point. If one observes this solution as it cools under the microscope, one witnesses a spectacle which is simply astonishing. One sees bacteria-like rods, balls, snakes and other structures similar to microscopic creatures moving around in lively chaos. The "crystallization processes" which are triggered in iron by changes in temperature are well known. Prof. Heyn also points out that steel is actually

5 Delivered by E. Merk in Darmstadt.We use this old word like "matter", but always in the sense of a slower and weaker acting energy.
6 Like Albertus Magnus, for example!
7 l. c. p. 83.
8 Liquid Crystals, Leipzig, 1904.
9 On crystalline-liquid substances, Reports of the German Chemical Society, 1906.
10 Delivered by E. Merk in Darmstadt.

on the border between the organic and inorganic worlds, because at higher temperatures and temperature changes, symptoms such as "blue brittleness" and "hydrogen brittleness" appear. Very similar things are observed with copper and other metals. For example, Prof. Bredig discovered the so-called "tin plague" on old organ pipes in an Upper Silesian hall, which consists in the tin disintegrating into dust in certain places and forming "wounds". Wöhler's experiments have shown that metals tire, that they become "age-dead" after prolonged use and undergo molecular changes, and that they can even be anaesthetized. Bredig discovered that colloidal metals, such as platinum, act in a similar way to organic enzymes and that they are "killed" by the same poisons as hydrogen cyanide and ethyl acetate, i.e. can be deprived of their mode of action, etc. Leibniz was already of the opinion that everything that exists only exists as a result of its "soul", matter is also animated; it is only awake in some beings, the organisms, while it is asleep in non-organisms. This Leibnizian idea can be developed further. Among the organisms, animals are "more awake" than plants, humans are more awake than animals and consequently the higher humans, the humans of the higher waters, are again more "washer" than the dark races. Carus therefore divided people with understanding into day and night people. In their appearance as well as in their souls. The lower races resemble children, animals, sleeping people, the sick[11]. Everything about them is coarser, more tangible, they live more in the world of touch, taste and smell. They are the sons of darkness, while the heroic man as the son of light lives more in the World of Light. Because the dark races are centers of a weaker soul energy, they cannot react to higher, finer vibrations.

This brings us to the most important basic statement of natural metaphysics: just as humanity is unequal and gradually different, so is the world of animals, plants and non-organisms. Polarity and gradation are a universally valid law, they result directly from the existence of the soul and being energy. Polarity and differentiation are the properties that make up the essence of the organism. At the same time, however, we also

11 See "Ostara" Nos. 65 and 67 "Race and Disease".

recognize what "substance" and "matter" are. They are not a reality that exists in itself, they are merely a deficiency, a lesser measure of energy, a thought that must be held on to particularly because it is also an explanation for the existence of the inferior, the low and the evil. Evil and inferiority are, as Giordano Bruno puts it, not a efficient cause, but a failing cause.

We have known since Robert Mayer that every force or energy is indestructible and is eternal. Where a force or energy seems to disappear, it only appears as another force as a result of "inversion": for example, heat is transformed into electricity and vice versa. But according to our (and all heroic Aryan masters of all times) view, life energy is the original energy and physical energy is a variant. But if, as modern physics, which is based on purely material principles, proves, physical energies are indestructible, then the original and life energy must be all the more indestructible. If the human soul is immortal, then the souls of all living and non-living beings are also immortal. This is also true, because the materialists say that "matter" is eternal. We say: the soul energy is transformed into other energy. Well, I tell you a secret: we will not all die, but we will all be transformed."[12] There is no death. There is life everywhere. Where a life, a punishment, seems to end, it appears in another form. Old life always becomes new life. Death and life are relative states. There is no real death anywhere, only more and less lively od energy.

Now, in the light of the panpsychic worldview of Aryan-Christian metaphysics, the interaction between soul and body is understandable. The "physical," i.e. the physical power of the lower vibrations, influences the mental power of the higher vibrations. The higher-class disturbance corresponds to a higher soul life. Prof. Gates has proven exactly - and this is nothing new to us - that soul energy can directly cause chemical effects in different emotional states. For example, the energy produced a different reaction depending on the emotional state. When we are sad or angry, sensitive people feel the epidermis becoming bitter. "Death," the "non" organism, is thus a kind of

12 I. Cor. XV, 51.

fading away of soul energy in a "small" or "infra" world beneath our senses, just as the mightiest tower or mountain appears small to our eyes and gradually disappears completely when we move away from it.

This line of thought opens up a whole new world to us, about which the Frenchman Fournier d'Albe wrote a book that is as ingenious as it is groundbreaking[13]. The diameter of an atom is 10^{-8} cm, the diameter of the solar system 10^{14} cm. The ratio between the two sizes is 10^{22}. Just as under the small world of atoms there must be new worlds that are 10^{22} times smaller infinity, so too above our solar system there must be a new system that is 10^{22} times larger and beyond that infinity. We humans, with our small earth and solar system, are therefore in the middle of the "small" (infra-) world and the super-(supra-) world. "The visible world is only one link in a chain of similar worlds, each of which is contained in the other and which differ only in the size of their elementary components."[14] "The atoms of one world are the suns of the next smaller one; the electrons are their planets (earths), etc."[15]

"The belief that there is any part of the world without life, without soul, sensation and thus without organic endowment is unjustified, silly, indeed it is vulgar[16] to believe that there are no other living beings, no other senses, no other ability to think than that which our senses have."[17] So says Giordano Bruno, thereby proving himself to be a member of the eternal priesthood. That is why he had to climb the stake! Nothing prevents us from assuming, both in the infra- and supra-world, beings, even human-like beings, that are 10^{22} times smaller or larger than us, that we encompass or are encompassed by. Up to dizzying heights there is always an order and superiority regulated by measure and number, down to dizzying depths there is a regulated order and subordination, an incomprehensibly large, immense, infinite organism. We call that truly personal organism, which is in everything and in which everything is, God. This

13 "Two New Worlds", translated by M. Jklé, Leipzig, 1909.
14 Hence the symbol of the nesting boxes, which appears so often in the Aryan mysteries.
15 Fournier d'Albe, l. c. 5. 110.
16 That's = tsandal-like!
17 Giordano Bruno "On the Infinite".

conception of God is not my discovery. All heroic racial metaphysicians conceive God in this way. Master Ed. Hart already says: "God flows out into all structures and beneath them everything created is God." God, "who is everything in all." (I Cor., XV., 28.) "If I ascend to heaven, you are there; if I make my bed in hell, you are also there."

If everything is alive, if everything has a soul, then God is also in everything. Just as all the innumerable planets, suns, solar systems, stars and Milky Way systems of the supra-world together form a huge, truly personal, living, intelligent, thinking, willing God, so too is man the God for the infra-world that makes up his body. God is also in the beings below perfect man, in the lower races, the animals, but God in lesser power - the demon.

Infra- and supra-world and in the middle of our earthly world in which we exist, who does not recognize in them the trinity of the Aryan metaphysicians! The infra- and supra-world is the realm of the Father, the realm of primordial creation, of atoms, molecules, cells, plants, animals, moons, earths, suns, stars, galaxies and nebulae. It is the realm of the universe, of physical laws, of matter, of the primordial past, of infinity. The world of thoughts is the realm of the spirit, the realm of infinite development, the realm of the future and eternity. And in the midst of these worlds is our world, whose ruler is man, the heroic man. This realm is the realm of the son, the realm of demigods or demons, the realm of the present, of limited time, of limited space, the realm that exists and is maintained through procreation, through love. The thinking and language of the heroic-Aryan metaphysicians always moves within these three realms. Every sentence, every thought can always be understood in these three aspects, because one world is the mirror image of the other:

“The great world champion was friendless
He lacked peace, so he shot glass
Blessed mirrors of his blessedness.
The highest being found no equal,
From the realm of the entire realm of beings
Infinity foams for him.”[18]

18 Schiller in "Theosophy of Julius" ("Philosophical Letters"). Schiller was Illuminati!

Man and race in the infra and supra world ("kingdom of the father").

Man lives, as we have shown, in the infra and supra world, in the realm of the father, in the realm of electrons, atoms, cells, earths, sun and star systems. Man is immortal in the infra and supra world and a part of God.

After my death, my body dissolves into atoms. In material terms: I lose all consciousness, I am a "corpse". But sooner or later the atoms will come together to form a new body and, over the course of an infinitely long time, in the infra or supra world, a human being again, and over the course of an infinitely long time, a human being who is exactly like me. Time plays no role at all, because as long as I am dead, 100,000 years, a million years = 0, so shorter than a second. So, from a purely material point of view, I die in order to become human again soon. "One day[19] before death is like 1000 years [20] and 1000 years[21] are like one day."[22] (II Peter III, 8.)

There is no need for the far-reaching speculation described above. Our immortality in the infra-world is also evident: "There is no valid argument, neither in physiology nor in psychology, that could prove the impossibility of us having been (or will be) inhabitants of the infra-world before our birth (or after our death) in this (the sensory) world."[23] This assumption, as Fournier d'Albegang rightly notes, sheds light on many obscure points of embryonic development, heredity, memory, innate concepts and the heritability of acquired characteristics. Man can influence the body through his higher and finer spiritual energies, while conversely the bodily components, such as the individual cells and atoms, can influence the higher spiritual energy. Depending on whether a person rules over the cells and atoms or is ruled by them, he is either a higher, spiritual or lower person. These facts explain why the child or the aging person is less spiritually active than a person in the prime of life. This also explains the psychological influence that

19 i. e. the earthly world.
20 i.e. the infra-world.
21 i.e. above the earthly world.
22 i. e. the supra-world.
23 Fournier d'Albe, l. c. p. 42.

illnesses have on the human spirit. Conversely, this explains the almost miraculous power that spiritually complete people have over their bodies. (Levation, Stigmatization etc.) In people who were conceived by parents of the same and high blood, atoms and cells are arranged in better harmony with each other than in miscegenations. The pure-bred person forms an ordered, stable world for himself. The illness, mixing of blood, the poisoning of a person is like the passing of a world into which foreign celestial bodies have penetrated, disturbing the ordered paths. Infra-beings emerge from the infra-world who want to overthrow the human spirit, a titanomachy in our body.

Man is therefore truly not only immortal, but also the god of an infra-world of electrons, atoms, cells and the infra-beings living in them. In his "Riddle of the Universe", Haeckel reports on the cell-associated beings and mentions that these lower beings are made up of cells of very different kinds. One type of cell has a soul that controls only the individual cell (cell soul), while another type has a soul that controls the entire group of cells (cenobial soul). The disintegration of cells with cell souls does not bring about the death of the cell group, because the cenobial soul remains, in a sense, the immortal, controlling part.

As long as we work in the "realm of the father," we can work creatively and avoid everything in life that could harm our body and our soul. Illnesses diminish our racial beauty and racial character. The child and the old man, even of the higher races, do not have the spirit and character of a fully developed human being. Poor nutrition, poor climatic and social conditions also have an inhibiting effect on the higher race soul. Conversely, however, the spirit also has a refining effect on the body, and even shapes it.[24] Here, the bad effect of lower race suggestion in education should be particularly emphasized. With poor, chandal education, even the higher race person must decline, as is unfortunately so extremely common. A racially unaware way of life and thinking even destroys his original physical, racial beauty. Anyone who wants to prepare himself and his descendants for the eternal inclination of rebirth in the "realm of the son" must

24 The protein of different individuals, even of the same race, varies, and even more so that of different races.

follow the path of of abstinence.

Father! - - - - -
Remove sickness from my limbs
And the wild urges of lust
Worries that gnaw at my heart.
Keep it far from my life!

That the wings of the spirit
Do not overcome the fate of this earth
But that I freely
Raise my wings in the consecration of your son
For the myserious dance.[25]

Let us raise our gaze from the infra-world to the supra-world of the stars. The earth revolves around the sun, the sun with its entire planetary and moon system revolves around a larger sun, this solar system revolves around a central sun, whose system forms a Milky Way, and so on to infinity. "Even those who have not spoken to spirits cannot doubt that these heavenly bodies[26] are inhabited, for they are earths, and where there is an earth, there are also people, since man is the ultimate purpose of every earth." [27] Among these innumerable people there are just as innumerable people who are exactly like an individual in the sensory world. And since the universe is unlimited in time, we also live on individually in the supra-world for all eternity. The proof of this claim can even be provided with mathematical precision using probability calculations, since with ∞ (= infinity) one can operate on whatever results in probability 1. Just as above every super-world system there is another super-world system, above the God of a supra-world there is always a higher deity and above all deities there is a supreme God, whom the ancient philosophers sometimes called "Anagke", "Moira", "Fatum", "Fate", "Norne" or "Mercy". "Unknown God" etc. This idea is already expressed very clearly in the old Persian (i.e. heroic-Aryan) Gnosis. From the highest, nameless, unknowable God flows a series of divine beings, eternal powers, "None" (often identified with the angels and stars[28]), which together form the divine fullness of life. From the lowest order of aeons, Jehovah emerges as the creator of our earthly world and of the human race. The earthly world is imperfect because of its coarse materiality, the source of all evil. The highest

25 Synesius, Bishop of Ptolemais († ev. 415.)
26 = planets.
27 Swedenborg. Even suns can be inhabited. For there are certainly organisms (made of metal!) that can exist in the highest mounds.
28 We now understand the identification of angel and star.

God now wants to free the earthly world from the burden of coarse materiality and sends to this shelter an aeon as redeemer, "Jesus Christ", from the highest earth of the aeons, who must assume the earthly being in order to lead earthly beings back to the highest deity. Through control of desires and abstinence, the earthly man is to be transformed into a spiritual man. The restoration of all things to unity is called apokatastasis.[29]

Man and race in the earthly world. (In the "Kingdom of the Son").

Man is not only individually immortal in the infra- and supra-world, but also here on earth. For the germ cell is immortal. That which is conceived and capable of procreation, that which is born and capable of bearing children is immortal in its kind, in its nature. All people of a nature, considered in the past, present and future, are really a living and unified, united and immortal tree-like organism. Through procreation, everyone really lives on individually for all eternity in his children. The more racially he procreates, the more individual and equal he will live on. Yes, even more, the purer the nature becomes, the more godlike it becomes. Coming from God, we return to God. The heroic nature emerged from godlike beings of the certiary and secondary (electrozoa). When the same living conditions are again present, the heroic race will emerge again. transform them into gods. And the "lower races"? They originate from demons of the prehistoric world, and the purer they become, the more they will resemble their ancestors, the Demonozoa. Therefore Christ, the God of ordered love, is not only the "redeemer" but also the "judge of the coming earthly cycle". Those who follow him rise up, those who do not follow him sink down. Some will be formed after God, will be God's offspring and God's clan," [30] the others will be the devil's clan. How do we know where the heroic race will develop if it is conceived with purpose, how its spiritual powers will develop into divine punishment! Nothing is impossible for the human spirit as a part of the spirit of God. It can throw the earth out of its orbit. It can accelerate and impede the flight of the globe.

29 R. Oloff, The Religions of the Peoples and Scholars of All Times, Berlin, 1904. p. 194 ff.
30 Master Eckhard, liber Benedictus ed. Strauch, 5. 8.

The organisms that have arisen here on earth will not be lost in the universe like any other life, but will blossom anew on a new celestial body, perhaps in a different form. After all, all earthly life also comes from other earths. "We have little choice but to assume that life came to earth from space, that is, from previously inhabited worlds, and that life, like matter and energy, is eternal."[31] This is what Arrhenius says, who is certainly no fantasist. The connection between the individual worlds and earths cannot be thought of in one way, but in many ways. Either through the mediation of light or through spores or seeds that are scattered throughout the universe or can be absorbed and scattered by the earth when they cross the orbit of another celestial body or fly. Or: In our view, everything, including matter in every form and at every temperature, is animated, including the original form from which the earth developed. Or: All earths and celestial bodies together form a universe organism, the smallest parts of which are connected to one another just as the cells, atoms, electrons, etc. of our body are. It is precisely the diverse nature of the origin of terrestrial organisms that determines the diversity of terrestrial organisms. If we assume that there was a single primordial cell from which all life on earth developed, the diversity of species cannot be explained, even if we take into account different climates. And what are "climates", "earth axis" and "continental fluctuations" other than cosmic influences? Insects, for example, are difficult to fit into a general zoological system. The famous physiologist Bunge, for example, believes that the 28-day period of women indicates a descent from lunar inhabitants.

The old Aryan religions, with their polytheism and dualism (the opposition between God and demons), indicate a mixture of the seeds of different earths. On earth, evil is mixed with good, divine with demonic; the kingdom of the son is the kingdom of the demigods, of mixtures. The higher beings come from God, the lower beings from Lucifer, a "fallen" god. This gradation into higher, intermediate and lower organisms is seen throughout the entire universe, through the infra- and supra-world. Everywhere

31 Arrhenius, the concept of the world structure, Leipzig, 1908, 5. 183.

there are "hierarchies", as the Aryan racial physicists put it. Evil must always be ruled by good, the lower by the higher. "Everything lifeless has its part in (the primal source of being), that it exists; for the essence of all is the deity, which is above the essence. The living partakes of the animating power that is above all life. Those endowed with intellect and spirit are part of the perfect wisdom that is above all intellect and spirit. So it is evident that those beings who participate in it in more diverse ways are closer to it."[32] This is wonderfully clearly stated and we can deduce from it that even the ancients divided soul energy into being, diffraction and thought energy, the energies of the "three kingdoms". These three forms of energy are closely related to one another. Where the being energy (e.g. of "inanimate" substances) is stronger, the diffraction and thought energy is weaker. Where, as in the lower races, the procreative and being energy is stronger, the thought energy is weaker. Where the being and procreative energy is weak or suppressed (in heroic and ascetic people), it appears in the form of increased thought energy.

But this brings us to one of the most important questions in racial metaphysics, namely: Where do good and evil come from? For humans: From lower natures. But even the lower natures are a work and purpose of God; how does that fit together? If God, the "supra-human", is an organism, then he also consists of differentiated cells. Differentiation is the essence of the organism. Just as man has higher and lower organs and these organs and their cells often fight against each other in him and this fight constitutes life, so too in God. God has higher and lower organs; this also explains the opposition between good and evil, the polar opposition and gradation that permeates the universe according to species, races and individuals. For just as an innumerable graded world of organisms exists between man and the infra-world - starting from the lower waters to the protozoan -, so above the highest human race there exist innumerable grades of higher beings of the supra-worlds, i.e. other star beings who occupy a middle position between the highest man and God. The racial metaphysicians call them

32 Dionysius Areopagita, "On the Heavenly Hierarchy", ed. Engelhardt, Sulzbach, 1823.

"angels", "eons" and "gods". They are endowed with free will, just as the highest and supreme God does. They can therefore also oppose the will of the supreme God; just as cells and individual parts in our body can work against us.

We can think through another idea. The more primitive is always the older, the outdated. The Negroes are the remnants of the Lemurian race, the Mongols the remnants of the Atlantean race. The heroic-Aryan race is the race of the present, its development is not yet complete, but is only in the process of becoming. Today it is in a state of dispersion, the mystery of the resurrection is still ahead of it. It will emerge from the grave transfigured and be the starting point of a new, higher, god-like race! Thus "good" and "evil" appear to us under a different and peculiar aspect. Every being is actually a single trinity: becoming, being, passing away, whereby passing away is nothing other than a new becoming and being is becoming and passing away in every moment. The old, the past, the primitive is always in polar opposition to the new becoming. Since the universe is in infinite progress, there is always something old, something that has become and something new, something that is becoming. The contrasts between the more perfect and the less perfect, between good and evil are eternal. The becoming and the passing away are therefore not to be understood in such a way that the passing away sinks back to 0 and begins again exactly where it was before. It can only be overtaken by remaining behind in development. If the universe is infinite, then no world body returns to the same place, but every body, every color moves in a trodoid (wave line) in a circle whose nadius is 0∞. The victory of good over evil, the eternal victory of the new over the old, the redemption from all distress is thus guaranteed to us. The "Kingdom of the Son" is the kingdom of redemption. For the higher powers can only bring the lower, actually backward powers forward and outward again if they descend and help the slackers up, just as the good spirit must surround and seek, drive and take up the lost and weak sheep. We know that upward separation can never take place without the addition and strengthening of the earlier mixing element.[33] Meister Eckhart expresses this in the

33 See "Ostara No. 61: Racial Mixing and Racial Demixing."

following words: "The... (one)... person who is in us, that is the inner man, whom the scripture calls a new man, a heavenly man, a young man, a friend, a new-born man... Father Jerome says, and the masters also say, that a real man, in addition to being a human being, has a good spirit, an angel, and an evil spirit, a devil, the good angel advises and inclines one and only, that is, the good, the divine... is heavenly and eternal, the evil spirit advises... that of the civil and passing... devilish."[34]

Man and race in the spiritual world (In the realm of the Holy Spirit).

We are therefore not once but three times immortal and gods. 1. In the "realm of the Father", in matter, in the infra- and supra-world. 2. In the "realm of the Son", on the earthly world. 3. In the realm of the spirit", i.e. in the purely spiritual world. The Aryan-Christian mystics therefore speak of a "threefold path" of the deification and immortality of man: 1. the path of purification, 2. enlightenment, 3. union with God. The milepost of the first path bears the inscription "voluntary poverty",[35] that is renunciation of everything material, a simple, rational and racially appropriate way of life limited to the bare necessities. The milepost of the second path bears the inscription: "Voluntary chastity". Only species-conscious restriction of procreation leads to pure breeding and promotes the development and perfection of the earthly existence of the higher spirits. The milepost of the third path bears the inscription: "Voluntary obedience", restriction, contemplation and concentration of the spirit. The path to the realm of the spirit is the steepest and most difficult. But one is able - as Annie Besant[36] rightly says - to get ahead of one's race and then help it as a member of a higher spiritual hierarchy. The spiritually creative person is usually weak in procreation; he can do more for his race by abstaining from procreation in order to be able to walk the "path of the spirit" all the more easily. "But not only for the higher and lower spirits, but also for those who are equal to one

34 Meister Eckhart, liber Benedictus (The Book of the Noble Man), 1st ed. p. 42.
35 The heroic race evolved during the "Ice Age".
36 "Initiation, the Way to the Perfection of Man", German by L. Spindler, Leipzig, 1913, p. 31.

another, the law has been established by the original source of all order, which is above all, that in every hierarchy there are higher, middle and lowest orders and degrees, and that the more divinely ordained are the leaders of the lower ones to divine proximity and enlightenment and community."[37] God can certainly be felt and sensed on the path of negation and enlightenment (bending), but only he to whom he reveals himself can see him. And he reveals himself to everyone who is seriously willing to be his priest. The hierarchies of the supersensible world control the thinking and will of the sensory world. They are the ones who give the geniuses their thoughts, which help to produce everything good and beautiful. But at the opposite pole are the hierarchies of the demonic world, they are the rulers and spiritual directors of the lower spirits and the originators of spiritual epidemics. Swedenborg says:[38] "Every human being, while still living in the body, is in the company of spirits in terms of his spirit, although he knows nothing of it." Even the "critical" Kant expresses himself in a similar way in "Dreams of a Spirit-Slayer" (p. 21). We are thus already in contact with the many wonderful beings of the earth, stars, suns, etc., by virtue of the "community of saints." We are surrounded by "shooting angels" and devils. Life, the soul, God, the essence of the universe will never reveal itself to telescopes and microscopes, but only to privileged beings, humans, the true, selfless prophets and priests of the true Godhead. This "eternal priesthood" are the instruments and apparatus of divinity. If we assume the "correspondence" of the higher beings of the universe with one another, the phenomena of clairvoyance, anticipation, vision into the past and all spiritualistic phenomena, hypnosis, suggestion, magnetism, exteriorization, materialization, etc. are explained. For the spirit is a real force, the power of all forces, and nothing is impossible for it. "Thoughts are things."

Durville,[39] Dr. Baraduc,[40] Elmer Gates and most recently Dr. Kilner[41] have experimentally and precisely demonstrated that every person is surrounded by an od-

37 Dionysius Areopagite, “From above heaven. Hierarchy", IV 53.
38 "From Heaven", p. 488.
39 "The physics of animal magnetism", Verlag Altmann, Leipzig; "The fluidal body of the living human being", ibid, 1912.
40 "Vital force"; “Biometrics”; "Graphic differentiation of electrical, vital, psychic fluids"; "the human soul its movements, its lights", Paris.
41 "The human Atmosphere or the Aura", London, 1912.

fire, the "aura", which consists of several layers and is different depending on the state of mind. It has even been possible to photograph this "aura". The halos, the "glories" of the old mystics therefore have reality, and even more: Albert de Rochas was successful in proving that this "aura" forms an organism that exists in itself,[42] that even thoughts express themselves in changes in the state (especially color) of the aura.[43] Religious and sublime thoughts are expressed in blue, pure love in ruby red, anger in fiery red, sensuality and egoistic love in dirty red, and thought acts in yellow aura coloring. Rochas says, among other things: "By conducting experiments with various sensitive people, I have found that the substances that are suitable for storing their ability to feel are always those that store smells: liquids, viscous substances, especially those of animal (i.e. organic) origin, such as gelatine, wax, cotton wool, substances with a sluggish or velvety odor, and the wool office." Kotik[44] formulates the results of his investigations as follows: "1. Thought thunders through the millennia with the excretion of a special

[Text illegible]

fruit of our slightest impulse, that nothing is ever erased, that everything has unlimited and eternal consequences. And if it leaves a permanent mark on the material world, it will also influence all invisible worlds.[45] And with this, the metaphysics of nature has demonstrated its legitimacy. For only that philosophy which is also moral has legitimacy. Everything that we achieve here on earth on a small scale through the improvement of nature is projected into the universe in immense magnification. The holy racial gnosis must be more than breeding. The individual race must not begin to inherit high qualities and to pass them on through bending and only walk the middle path of the earthly world. The doctrine of qualities must become the religion of qualities that reaches into the infra-, supra- and spiritual worlds. Spiritual procreation must take

42 See the important book "The Elimination of Sentience". Altmann, Leipzig, 1909.
43 See F. Feerhow, “The Human Aura”, Leipzig, 1913; the same “The Photography of Thought”, Leipzig, 1913.
44 "The Emanation of Psychic Energy", Wiesbaden, 1908.
45 Fournier d'Albe, 1. c. p. 192.

the place of sexuality. Race is the "grace" of the mystics, the first ray of light that shines on the called and shows him the entrance to the three paths. Everyone must walk the paths himself if he wants to use the racial wealth entrusted to him to increase his own salvation and that of his descendants. Only he who redeems himself can be redeemed. If man wants to acquire new good qualities in addition to the good qualities he has inherited, he must not only produce children in accordance with his race, but also cultivate a way of life, thinking and acting in accordance with his race.[46] We must not leave ourselves to nature, we must want to and develop ourselves. Every person makes the

[text illegible]

his own in his life. The unity of life, of producing, thinking and acting must lead the individual and the child to God!

Blessed is he who of the substance
He escapes from greedy barking
And emerging from the inheritance
With a light leap to the god
Striving to follow his footsteps.

Blessed is he who, after destiny
Stepping onto the platform of the spirit,
Beholds God's bright abyss.
It is weary of the whole heart
To spread the people's wings.

That life that leads upwards:
Confirm your striving
With the striving of the spirit,
And the Father will appear near you
Stretching out his hand to you,

And a ray will break forth
And illuminate the earth for you
The field of the spirit will shine for you,
Which is the source of beauty
From the source that flows goodness

Appeal to the Father;
Climb up and without hesitation
Leave the filth of the earth.
Soon united with the Father
You will rejoice in God in gold.[47]

Addendum: The countless suns, moons and planets of the universe are also in the most

46 Transfer of acquired characteristics, Lamarckism!
47 Bishop Synesius of Ptolemais.

varied phases of development. Some will be ahead of the earth in terms of development and so will the organisms that live on them. Others will be behind the earth in terms of development and so will their organisms. This results in the most varied influences on the earth and on us humans. Some allow us to look into the past, others into the future and the whole of astrology thus gains a secure, scientific foundation. 10^{22} = approximately 10^{3-7} Now we can understand the mystical meaning of the numbers 3 and 7.

of the sexes and species. It is not the species that has the better culture that lasts longer, but the one that is stronger in the art of love, i.e. more racially conscious!

Racially conscious art of living and love.

Well then, let us draw the conclusions from this! Separation, strict discipline, cleanliness and work have made the blond heroic man into a beautiful, good and intellectual person. Anyone who wants to properly manage the wealth inherited from his ancestors and make a profit with his wealth must live in the spirit of his fathers if he wants to lead a life of the art of living and beauty and be happy in love. Racial consciousness is happiness in life and love!

The heroic man must live where his wealth thrives. He must live in cooler climates, he must live in the country and not in the cities, the giant graves of blondness, he must choose a profession in which he can work mentally and physically in the rich, free air. As a master race he must choose the liberal professions of farmer, colonist, warrior, craftsman, merchant, artist or priest - even if they yield smaller and less secure earnings. He must avoid personal proximity to the rabble wherever he finds himself, for they inflict illness and moral decay on him. If he associates only with his own kind as far as possible, he will not only protect himself in his life and love from all self-inflicted misfortune, but will also live and love in happiness, beauty, cleanliness and purity.

Unfortunately, this cannot always be strictly enforced, especially when we want to rescue race-conscious members of our species from the hands of the Chandals. In this case, contact with those of a different race cannot be avoided. The heroic person must also eat in a way that is appropriate for his race. His most wonderful invention is bread. Black oat or rye bread not only makes the cheeks red, but also preserves all the other beauties and characteristics[48] of the heroic race. Delicious and healthy foods are especially apples (with the skin), berries and nuts of all kinds, although they are best when they have been grown on one's own soil and collected with one's own hands. The more a food is touched by other people's hands, the more dangerous it is for one's health.

In the realm of fashion, as in all other areas, the dark-blooded people have established their tyranny and have managed to force their tastelessness out of women of the higher classes as well. The blonde must, if possible, free herself from the fashion of the dark-blooded people. She must wear a loose hairstyle that falls over her forehead with a bun sitting low on the neck, and show off the beauty of her long, wavy golden hair, her long head and her long face to the best effect. It is the blonde's job to emphasize and underline the beauty features of her race. She should not be afraid, especially when she has to move in dark company, to adapt the cut and color of her clothes to her tall figure, full bust, full hips and thighs. She should not allow her femininity and childishness to be talked out of or stolen by suggestion.

The noblest physical exercise and mental relaxation after work is understanding walking and studying the German landscape rune.[49] Alongside love, noble friendship, the joy of self-cultivated soil, the joy of a successful masterpiece, the joy of military service, the most beautiful of life's joys is to delve into the wisdom and creations of our noble ancestors and to care for their memory. After hiking, ice skating and snowshoeing, [50] riding, hunting, swimming and sailing are noble physical exercises that steel,

48 The oat bread that was so popular among the ancient Germanic peoples is an effective means of maintaining beautiful teeth, long, shiny blonde hair and strong bones.

49 As the best guide to understanding hiking, I strongly recommend Guido List's famous and exemplary "German Mythological Landscape Pictures", published in 1912 in a new, richly illustrated edition, Austrian Publishing Institute, Vienna XIII, ed. K 20.-.

50 Compare the pretty scene "High Snowshoe God Uller!" by Johannes Hering, M. O. N. T., Munich, Siegesstraße 31. Price

strengthen and refresh the senses and body. They are precisely the same activities to which the heroic race owes its physical and mental perfection. Well then, let us also become racially conscious in this and each of us, individually, live the life of our species again. Vigorous physical exercise is also the best means of controlling the sex drive. The sexual intercourse of a man is in itself something morally indifferent; only the excess and the harm to the woman is immoral. The artist of life and love will strive to be extremely clean in sexual activity, taking a bath before and after the act and using a condom during extramarital intercourse.

Anyone who wants to marry and have children must be healthy, of high blood and also wealthy enough to keep the children. He should only marry a virgin of the same race [51] and always from the same social class. Intellectual workers should always refrain from having children and, if possible, marry women of the same age or older. For the great, all-powerful law of nature for the preservation of every feat of strength does not tolerate a person working creatively intellectually and physically at the same time. He loses either his mental or physical reproductive power, usually both, and the children conceived are weak from birth (rachitis, scrofula, mentally disturbed).

When I re-proclaimed the old Templar belief in the Aryan consciousness a decade ago, I was met with derision or cold rejection. Rightly so, so I retain the glory of being the first and only person to have set the ball rolling. And now it is rolling! Just as much of what I predicted has come true, so everything else will come true too. Soon they will not only build prisons for criminals, hospitals for the sick, temples for fetishes and stalls of ugliness and apedom, they will follow my example and build homes and healing places for healthy, beautiful and noble people. Can we not banish the misery of life and love? Certainly, for it comes from the dark. Banish the darkness and seek the light! Do not murder beauty and the heavenly Venus, the love of one's own kind, but rather build

50 Pf.

51 Because intercourse with premarital (or extramarital) lovers impregnates the woman so that even legitimate children have the physical and mental characteristics of the lover. Women's rights activists and daughters of fathers who work hard intellectually are also to be avoided. If the choice is open, daughters of fathers who work physically should always be given preference.

Fig. 2: Ancient portrait bust of a German woman (Thusnelda?), set in the Loggia dei Lanzi in Florence. The bust shows how a natural, wavy and lanky hairstyle that follows the shape of the head and face suits blondes best. With a braided hairstyle, the hair should be tied at the nape of the neck.

new lamps and new forests where beautiful human couples, surrounded by beautiful art and landscape, can live in the service of the goddess of beauty and love and become the founding parents of a perfect new human race. Seek the kingdom of heaven, that is the kingdom of heavenly, beautiful and noble people, everything else will be given to you!

The life goal and life's calling of every woman of heroic descent should be the wish to become the founding mother and ancestor of a divinely beautiful heroic race of strong farmers, sword-wielding warriors, wise priests, creative artists and graceful and capable women who can continue this race again and again for all eternity.

Publisher and editor: J. Lanz-Liebefeld, Rodaun.
8084 12 Oböft. Printing house and Publishing company Linz.

The position and duties of the nobility in Austria by Hans Freiherr v. Reitzenstein, Danzers Armeezeitung No. 35/36/37 1912, Breis K.1.50 In this excellent essay, Freiherr Reitzenstein has touched on a highly topical theme. The author first and quite rightly complains about the self-inflicted and unpolitical isolation of the Austrian nobility. But this exclusivity is once again a highly inconsistent and v. Reizenstein correctly notes that this closure cannot prevent elements from gaining access to the nobility via the detour of the race plague (and also that of "liberal" humanitarianism), which every ordinary citizen otherwise anxiously avoids. At the postponed charitable theater performances, it is mainly minor-race artistic gypsies who know how to insinuate themselves into the hearts of noble ladies - a thing that cannot be without influence on the purity of noble blood and noble families, as the chronicle of scandals proves sufficiently. However, the author does not only want to comment, but also to make suggestions for improving these conditions. What he proposes has our undivided approval: 1. Establishment of family associations and family funds to support needy members of the same class. 2. Cultivation of the family spirit and class consciousness (in the noble sense). 3. Representation of these interests through a higher-ranking Abelsblatt. 4. Education of the nobility in economics. 5. Joining and working together of the nobility with the Aryan-Christian bourgeois groups in order to oppose the revolution in a closed system. May these suggestions from a serious and forward-looking real aristocrat receive due attention in the circles of the nobility.

Malthus's population law and the theoretical economics of the last decades by Dr. Siegfried Budge, G. Braun'sche Softbuchdruckerei, Karlsruhe, 1912, price Mt. 3.50. On the basis of a wealth of material, in a brilliant, strictly logical, scientific presentation, the author attempts to prove that Malthus's principle that the increase in population with the increase in production often leads to economic distress and is still valid today despite the attacks of modern liberal-industrial rationalotonomy. Budge has indeed succeeded in defeating the Manchester men and the carnivores. Anyone who has read this book, and who has also taken a look around the centers of overproduction, will find it completely

incomprehensible how a reasonable and uneducated scholar can still be against Malthus. For if we do not yet feel the full severity of this law of nature today, it is because civilized peoples still produce at the expense of the virgin overseas colonial crops and, -

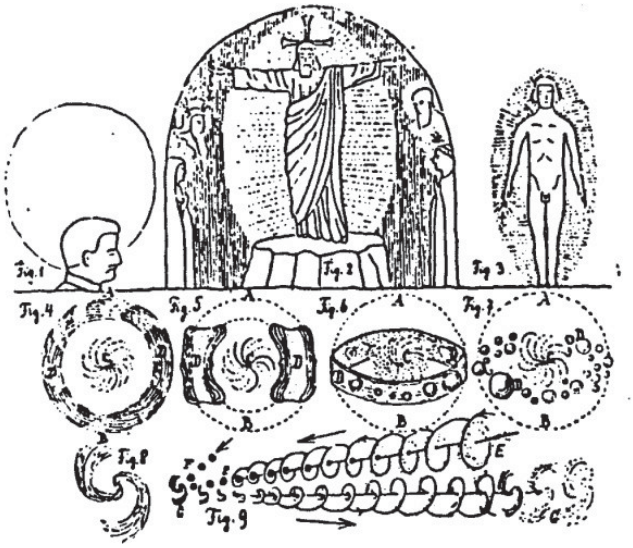

Fig. 1. Aureole (Dr. Varadue) according to modern photography. (After Feerhow, photography of the mind) Fig. 2 Christ's explanation in the Musero S. Mareo, Florence. as examples of old representations of the aureole and aura (mandola). Fig. 3 Modern representation of the aura. (After Feerhow, the human aura.) Fig. 4-7 Development of new world systems according to Swedenborg, as proof that the development of world systems takes place in an astonishingly similar way to cell development. Fig. 8 to 9 Development of new world systems according to the most modern view. (According to A. Drescher, Cosmic Life, Mainz, 1906.) The initially scattered system E becomes more and more concentrated and collides with the celestial body F, from which the "star vortex" G (= Fig. 8) then arises, whereupon the new system G disintegrates again, similar to Swedenborg. Note and understand the half-circular "star vortexes" C in Fig. 4-7; G in Fig. 8). The trajectories of the celestial bodies are analogous to the electron movement.

Publisher and editor: J. Lanz-Liebenfels, Mödling.
706 14 06.-01. Printing house and Publishing company Linz.

Ostara Post (completed on December 18, 1913).

Old Christmas Hymn. (“Jesu redemptor omnium”.)

O Frauja, hero of all-redeemer,
Begotten before the primordial star of light,
In fatherly glory
By the highest in the world of the gods!

You radiance of the Father and his light,
You our eternal ray of hope!
On your pious children's flock
Let your face now shine, O sir.

Grant, o offspring of the world,
That you take the same life form
As we did by birth
From the pure virgin's womb.

Today's feast day testifies
In the ring of every year,
That from the Father's arms alone
The light of the world descends.

The stars, earth and sea greet you,
And everything that lives here below,
As a good given of new salvation
With new songs of praise, O Lord.

Since you have watered us
With the pure water of your blood
We want to celebrate joyfully with
Sacrificial hymns
The day that gave you to the world.

Praised be Frauja, always,
The pure reward of the pure woman!
The Father and Preserver Spirit
Blessed be glory forever and ever.

(From the Psalter O. N. T. translated by Fr. Detlef C. O. N. T. of Werfenstein.)

The Trusting of Germany by Hermann Ahiwardt, retired Rector, G. Hebeler Publishing House, Leipzig, 1913, Ml. 1.-. The old, intrepid proponent of German anti-Semitism, Rector Ahlwardt, has come before the public with a truly shocking pamphlet. These are revelations of the greatest importance. With astonishing expertise, the author shows how one branch of industry after another is being strangled and subjugated by a world trust shrouded in mysterious darkness. The department stores (Wertheim, Titz, Esders), the various tobacco and cigar companies, the coffee companies, the petroleum industries, the newspaper industries have all already been taken over by the world trust. Only the Krupp company, the Austrian state administration with its savings banks and tobacco monopoly are the only islands in the sea of trusts that are drowning all of humanity and bringing even the least independent producer under the microscope. We have now happily reached the enslavement of humanity under the dictatorship of the Holy See,

which I predicted back in 1903. Because - and this is the most astonishing thing for laymen - the World Trust = Holy See. The Holy See, together with the immense capital of the congregations, especially the nunneries, has invested money in all kinds of industries without anyone having a clue. The Jews now serve only as figureheads. Wertheim, Scherl, Deutsche Bank, etc., are all said to have the same background. The Balkan War was fought in the interests of the Tobacco Trust. The Trust is inciting hatred against England, where large heroic Aryan companies still exist. Ahlwardt's observations agree with my "Ostara" No. 72 and my book "Catholicism against Jesuitism" (Frankfurt a. M.), published in 1903. The brochure deserves to be bought by every "Ostara" reader. Ahlwardt also makes excellent suggestions for combating the danger of trust. We can only agree with him wholeheartedly and add: expansion of the postal savings banks and Dorotheen according to the Austrian model. It should be particularly emphasized that Ahlwardt is no longer an anti-Semita officinalis, but an anti-Sim. That is also our point of view.

Mödlinger legends in the mirror of Mödling's history, found and invented by Marianne Nenning, Publisher of the Mödlinger Nachrichten", 1914, K 1.-. Mödling is one of the most important German sites in terms of landscape and cultural history. Walther von der Vogelweide, Reinmar the Elder, the cheerful Babenbergs at Mödling Castle, Beethoven, Schubert, Bacharias Werner, Hugo Wolf, Richard Wagner, gave this place a higher consecration through their presence. With the greatest love and understanding, the author has collected the cultural and hunting history material in this little volume in a clear and appealing form. The poetic theme includes some very successful poems such as "The Head (Baphomet) at the Hospital Church, Mödling Castle, Lichtenstein Fortress", "The Bjennigstein", etc. Anyone with sensitive feelings will feel the romanticism that fills the Möbling landscape. M. Nenning has tried to capture this romanticism with joy in this little book.

Christianity as a precursor to monism by Wilhelm Ostwald, Unesma Publishing House, Leipzig, 1914. Mt. 1-. Ostwald is today, along with Hädel, a major champion of

monism. Both scholars are heroic in appearance. They are both children of a period of materialism that is already behind us and therefore also children of their fashion for worship. And yet it would be wrong to judge both of them. Both, driven by their own ideology, worked their way up to a new idealism and both, without wanting or knowing, laid the foundations for a heroic-Aryan-Christian worldview, or rather for its restoration. The Christianity that Ostwald rejects in this profoundly meaningful work is rabble Christianity, Chandal Christianity. True Christianity was heroic-Aryan racial fervour, a poetically transfigured energetic or idealistic monism, if you will, which has survived from the most ancient times, through the Middle Ages in some church orders and in secret colleges, up to modern times, in a more or less clouded form.

Nature as Artist by Ernst Häeckel and Form Treasure of Creation by Dr. W. Breitenbach, Vita, German Publishing house, Berlin-Ch., 1914, Mt. 1-75. This volume, with 76 splendid plates (including two in color), was published on the occasion of the old master's 80th birthday. The large portrait of Häeckel is particularly good. It shows what a splendid racial type he represents and how young and fresh the heroic race remains into old age. Even if Häeckel is nominally a materialist, in reality he was always an idealist. The fact that he is such an ardent admirer of the beauty of nature and that his life values are nothing other than a hymn to its sublimity is a sign that the old master stands high above the swarm of liberal martyrs in intelligence. Unfortunately, like Ostwald and all heroic Aryans, he has one main fault: his great leniency towards the Chandals. Both have allowed themselves to be exploited and abused too much by the liberals. Breitenbach's treatise, which follows Häeckel's work, is a very pretty work, particularly valuable for its splendid pictures.

Moriz v. Schwind, by Prof. Dr. Hermann Hettner, Velhagen and Klasing Publishing House, 1914, price 60 Pf. - One would not believe it possible that one could get such a pretty work with 33 illustrations (including 5 in color) for 60 Pf. permitted book, such as the present illustrated biography of Schwind. The well-known publisher Velhagen and Klasing has succeeded in doing this in No. 100 of its popular books on art. Anyone who

loves the easy-going painter Schwind and his art will be enchanted by this book. Hettner's text is on the same level as the impressive design.

Main Problems of Philosophy by Georg Simmel, G. J. Göschen'iche publishing bookstore, Leipzig, 1913, 2nd edition. The author undertakes to discuss the main questions of philosophy in an artistically complete, easy-to-read and entertaining format. He knows how to introduce the reader to the most difficult problems in a playful way. It is therefore understandable that the book included in the famous "Böschen Collection" was so well received that a second edition seemed necessary.

Rom-Not, Publisher Theodor Lampert, Augsburg, 1912, Mr. 2.40. If a brochure is in a certain sense contemporary, then this one is. Nothing is further from our minds than sectarian strife. But the author provides clear and concise evidence of the enormous growth of Jesuit power, which is destroying old Christianity from within and using the old company title to make a business out of religion like no other. Ahlwardt's brochure is the best proof of this.

Editor and writer: J. Lanz-Liebenfels,
Mödling. 708 14 06.-bit. Printer and Publishing company Linz.

OSTARA

No. 101

Lanz-Liebenfels and his work

1st part: Introduction to the theory

By Johann Walthari Wölfl

Printed as Handschrist in 2nd edition Vienna 1928

Johann Walthari Wölsl, industrialist, Vienna XIII, Dommayergasse 9.

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The "Ostara, Letter Library of Blondes",

Founded in 1905 as "Ostara, Library of Blondes and Men's Rights", edited and directed by Lanz von Liebenfels, appears in an informal series in the form of hand-printed letters in order to make the out-of-print and continually urgently requested writings of Lanz Liebenfels available only to a narrowly defined circle of his friends and students, and at no cost. Each letter booklet contains a self-contained treatise. Inquiries must be accompanied by postage. Manuscripts are gratefully declined.

The "Ostara, Letter Library of the Blondes" is the first and only illustrated Aryan-aristocratic and Aryan-Christian collection of writings,

which proves in words and pictures that the blonde heroic person, the beautiful, moral, noble, idealistic, brilliant and religious person, is the creator and preserver of all science, art, culture and the main bearer of the deity. Everything ugly and evil comes from racial mixing, to which women were and are more devoted than men for physiological reasons. The "Ostara, Letter Library of the Blondes" has therefore become the gathering point of all noble beauty, truth, purpose in life and God-seeking idealists in an age that carefully cultivates the effeminate and inferior race and ruthlessly eradicates the blonde heroic type of people.

Currently available issues of the "Ostara, Letter Library of the Blondes":

1. Ostara and the kingdom of the blondes.
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8.9. Theozoology III, the Sodomites and the airs of Sodom.
101. Lanz b. Liebenfels and his work. Part 1, introduction to the theory of Joh. Walthari Wölfl. (2nd edition.)

After a pen drawing by Wigand F. Widhalm.

"And even if the waves of water roar,
And mountains collapse and fill the valleys,
No enemy, no hunger can conquer the castle,
In which the eternal fountains of the Grail spring."

(Psalm 45, verses 3-5 from J. Lanz-Liebensel's:
"The Book of Psalms in German".)

J. Lanz v. Liebenfels to Johann Walthari Wölfl, industrialist, Vienna XIII, Dommayergasse 9.

Dearest friend!

I entrust you with my life's work, the "Ostara, the Blondes' Letter Library", which is now to be published as a free manuscript printed only for my friends and students, and I thank you and all of you for taking on the heavy financial and work burden that I have borne alone for a quarter of a century in such a selfless and self-sacrificing manner, by declaring that you will carry out this publication at your own risk and that you will carry out all the work associated with it free of charge out of love and enthusiasm for Ariosophy.

I therefore ask all my friends, students and readers to give the industrialist Walthari Wölfl, who has selflessly taken on the publication of the "Ostara", the same trust and enthusiastic appreciation that you have bestowed on me in such abundance over the past 25 years. Deeply moved by joy and happiness, I thank the genius of our race for allowing me to experience this triumph of the Ariosophical teaching, the reward of many years of work. For it was precisely through you, friends, and through the fact of your joy in sacrifice, unheard of in this godless and dehumanized time, that the correctness of the Ariosophical teachings was confirmed in a frank and practical way!

If the teachings of Ariosophy had been false and the methods I used had been incorrect, it would never have been possible for me - friends! - to gather such an ideal community; This community, gathered together through the "Ostara," would never have survived this stormy period. Yes, a miracle occurred that I had not previously thought of. Completely contrary to my intention, the Ariosophical movement has taken hold of the masses; it fell like a funnel into a dry reed and grew into a gigantic conflagration that has engulfed one people after another. I knew that it would one day happen like this, but I did not know that I would live to see it. Nor had I hoped that I would be able to establish and found visible private healing centers and homes worthy of Ariosophy in various European countries as "reservations" for the heroic race, and thus increase the value of my life not only theoretically but also practically.

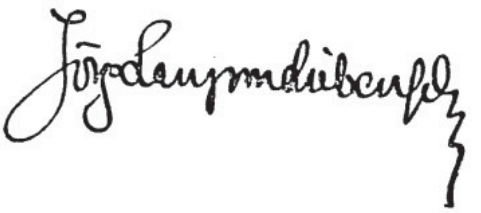
The success was evidently not my work, but the work of the gods and spirits of our race. Perhaps they wanted to reward me because I sacrificed everything for them, suffered everything for their sake, but because I did not betray their high and holy mysteries for a single moment, profane them or exploit them for commercial purposes. The "World War", the "World Revolution" and the "World Peace" drastically hammered the teachings of Ariosophy into the minds of people who could still see!

My main goal has been achieved. The ball has been set rolling; it is now rolling away, inexorably, crushing everything that resists! It is rolling away without my doing anything! Those who cannot yet start today are lost forever; no one can or will save them. This "dry wood" will be cut down because it must be cut down. True to my tried

and tested principles of foregoing all business and all mass appeal, the "Ostara" will now only be published free of charge "as a handwritten copy" for my friends and followers and will be even more exclusive than before. In return, I want to give each of my loyal friends a literary memorial: each "Ostara" issue will be dedicated to one of my friends or students in particular!

I have found you friends on the arduous search for the Grail through the "Ostara"; each of you was bought for me with great effort and at great cost." But God has rewarded me a thousandfold for this and I am happy in the thought that my spiritual and material value and inheritance is safe in your faithful, good and strong hands, that it will live on and continue to grow ever more powerful in your community. So thanks and salvation to the genius of the great race that lives in you, friends, and in you, dearest friend Walthari, and should and will live and continue to work for all eternity!

Knights Templar Manserie St. Blas, May 1, 1926.



Lanz von Liebenfels and his work.

Following the ariosophical teachings, I thank Lanz-Liebenfels for the majority of my and my family's happy life and therefore see it as my natural duty to make his ideas accessible to all his friends through a new edition and continuation of the "Ostara", at the same time to put his discoveries and findings into writing and thus to save them for posterity, so that a great man in the realm of the spirit is not only appreciated and recognized when his mortal remains have been buried.

I see my effort in gradually making his research accessible to all noble-race people through the free, non-public, i.e. private publication of these "Ostara" letters, printed as manuscripts, only to his friends, and above all to make them aware that such teachings even exist; Everyone must live this teaching for themselves. It is the only true Arcanum for the icing blonds of the heroic race. At the same time, it should give each of them the certainty that - thank God! - there are still racially conscious people who are prepared to make the greatest sacrifices for the race to which all culture owes its existence. For them, race is synonymous with God and religion!

What does Lanz-Liebenfels want?

This introductory booklet to the new edition of the "Ostara" is intended to provide some explanation of this question and, by listing the table of contents of all the letters, to stimulate further interest in individual specialist areas. Lanz-Liebenfels's brilliant and comprehensive knowledge can therefore only be touched upon and indicated in broad strokes and outlines. It is up to his intellectual sons to further develop all these areas. Anyone who already knows the "Ostara" knows the wealth of content that lies in the lexicon-like "Ostara", the value of which is increased by the information on the sources for further research. Unfortunately, other writers have not proceeded so elegantly, as they have copied Lanz-Liebenfels but not named him. I appeal to the literary decency of all these writers to show their respect for other people's property by mentioning his

name.

The "Ostara" was and is the only collection of writings of the blonds. Lanz-Liebenfels understands "blond" to mean the complex of all physical and mental characteristics, i.e. blond, light-eyed, long-faced, long-headed, tall and slim people with a heroic disposition. Lanz-Liebenfels calls this race a "heroic" race, in keeping with its nature and historical mission. Lanz Liebenfels' aim with the "Ostara" is to enlighten all these blond noble people about the racial powers slumbering within them and to develop, sharpen and form the racial consciousness that is already instinctively present in them. It has been statistically proven that the number of purely blond people is decreasing at an alarming rate. They alone, few in number, must preserve the culture. Unfortunately, due to their lost racial consciousness, they are persecuted at every step by the original Jewish races in the most insidious manner and are mercilessly crushed in the struggle for existence.

That is why Lanz-Liebenfels created the "Ostara", which encompasses all areas of human life and has now for over a quarter of a century advocated, through word, writing and deed, the union of a racially conscious community of friends and clans, in which his scientific ideas and experiences are also put to practical use and in this way the Aryans, who have been hounded to death by the ape-men, are to be granted a safe asylum in a racially similar environment.

The "Ostara" is the oldest writing on consciously heroic Aryan racial hygiene by Lanz-Liebenfels, whereas before him only universal hygiene was represented, and only here and there. Universal hygiene only works towards the selection of the healthy of all races (hence "universal hygiene!"), while heroic Aryan racial hygiene and racial hygiene in general in the narrower sense works towards the selection of the highest race, namely the blond, heroic race. His main goal is: the realization of his ideals. Therefore, the "Ostara" became the center of a large circle of friends of all today's racially conscious and racially pure blond people, who study the physical and mental characteristics of

blond people in mutual personal and written correspondence, but on the other hand also want to intervene actively and to form a large, non-political family.

His understanding of the concept of race is the basis of a new idea of peace, namely the phylological (racial) idea of peace, which aims at nothing other than bringing the blond heroines and at the same time the highest races of all languages, peoples and states closer together for the benefit and salvation of all humanity and joining them together in a solid phalanx that should not only put a stop to the suicidal struggle of the members of the higher heroic race, but should also peacefully demarcate the spheres of power of the individual races and assign each race the place that it deserves according to its natural disposition. Racial psychology and racial history are therefore the key to understanding politics. Lanz-Liebenfels advocates that the Aryan states become Aryan-Christian at home, so that rationality, unity and a great goal can come into all world politics, and so that true world peace can also come, which can only be guaranteed by the dominance of the Aryan-heroic race. Therefore he quotes Björnson, who says: "An alliance between the Aryan peoples must be the highest goal, the dream of youth in Germany as in England, in America, in Austria, Switzerland, the Netherlands, which the great statesman of Germanic descent will make his life's work."

Lanz-Liebenfels explored the racial history material contained in the old mythologies, worked on it scientifically in the "Ostara" and used it practically, just as he was called upon and able, due to his comprehensive education and his independent position in life, to provide humanity with the weapons from the armoury of the past for its successful development in the future. This also explains why he succeeded in gathering an enthusiastic following and a community of students scattered all over the world, especially among those people who are determined and able to build a new, more beautiful world out of the sinking old world, who are ready to follow the path that Ariosophy shows, without worrying about the sad, doomed world. No less a person than the Nordic intellectual titan August Strindberg called the Lanz-Liebensels doctrine of light, or at least a source of light". (Letter from August Strindberg to Lanz-Liebenfels,

dated July 10, 1906.)

His knowledge, drawn from racial history documents, teaches us that today's new races arose from the mixing of the primeval Aryans with ape-like beings, that this mixing is the physical and moral curse of humanity, the "original sin," and that only pure breeding can free us from the consequences of this original sin. Lanz-Liebenfels therefore opposes revolution and ape-humanity on a scientific basis and advocates mastery. Out of conviction, he wants nothing to do with the socialist large barracks state and herd-human stable, because this form of government is only suitable for the primal races that are always hostile to the dynasty and destroy culture. He is in favor of racial aristocracy. For as often as the higher master race in a state died a racial death, the Twilight of the Gods and with it the kingdom of the earthly, the inferior, the kingdom of upheaval and revolution."

He wrote this more than ten years before the Russian Revolution! It is only natural that the racial mob brought revolution to our countries. "Social democracy (Bolshevism, etc.) is the new animal fur that has grown out of civilization after the ape-man. It and its closely related anarchism are as closely related to the lower race as bloodlust belongs to the tiger. The lower race is incapable of creating and maintaining culture; on the contrary, it remains eternally untamed and is animated by an indomitable drive for destruction. In fact, like a real beast of prey, it only lives on the blood of others. It only tears down and does not build up. And when the master is dead, the racial mob gives free rein to its mood and the world becomes a kennel for asses, in which everything is in turmoil and graves of [...]. Or is it perhaps [...]. Very much in Russia!

"Our time does so much for the sick and so little for the healthy, but even less for racial health. But pure race is synonymous with health." Lanz-Liebenfels has no interest in hereditary patients, especially those with sexually transmitted diseases and alcoholics, being treated and cared for at our expense. He shows that hospitals and insane asylums are mainly used by people of inferior races and that the man of the original race is the carrier of all kinds of threatening diseases. Lanz-Liebenfels therefore advocates, from a

racial economic standpoint, that those with hereditary diseases should be excluded from reproduction through sterilization, defertilization, castration, and that racially inferior women should be excluded from reproduction through prostitution. He says quite rightly: If we only allow people who are capable of procreation, hospitals, prisons and the huge judicial system will be more or less superfluous."

The pure-bred person is also the beautiful person and the beautiful person loves the beautiful and tasteful things in his environment. Since the school fails to do this, Lanz-Liebenfels focuses his attention in the "Ostara" on the reproduction of portraits of beautiful people in order to enlighten young men and especially girls about the nature of racial beauty in pictures and writing and to ensure that the heroic, Aryan person is always and everywhere presented as the ideal of beauty and character through the values of art and literature, which in particular refines the sexual taste of women, which has become completely wild today. A beautiful spirit also lives in beautiful people. Therefore, his efforts are directed towards people of beautiful spirit distinguishing themselves from the racial mob through racial beauty.

The person of heroic race is the creator and preserver of culture. All great inventors, poets and artists were people of the blond, heroic race. There is not a single great genius who belongs to the Mongolian or Negroid race. The original races, on the other hand, are the enemies and destroyers of all civilization. The heroic man therefore has a greater claim to the blessings of culture than the primitive race. This is why Lanz-Liebenfels campaigns with all his energy, especially for the improvement of the social position of the intellectual worker, who creates the great values of humanity. We must always and everywhere seek out noble people; everything else will be given to us. "The noblest people must be in the best environment, they must rise up and become masters, then humanity will move forward and upward, then society will be ordered again. That alone is true freedom and equality. We did not call upon the racially alien elements to undermine our states, to taint our blood with theirs and to disfigure our bodies with theirs. We had no longing for their saber legs, flat feet, bulldog faces and broad skulls.

"Culture is the creation of the heroic man, house, and whoever is ours and lives in this house should submit to the order of the house and pay interest. Money and power belong in the hands of the noble man and will thus be a blessing to humanity and not, as is the case now, a curse in the hands of the inferior race."

"Religion is basically ancestor worship and race cult." Lanz-Liebenfels shows that Christianity was an Aryan ancestor and race cult! Only in the hands of the Central Europeans did it become a terrible scourge with which the noble races were to be punished. The inferior races (Negroes, Mongolians, Mediterraneans, Alpines) have never had a true religion at all, but only a mass of insane superstition. Pure race makes pure religion. His goal is therefore a St. John's Church, the Church of the Holy Grail, a church in which we love God by loving our "neighbors," that is, our fellow races. For only when a noble-race man loves a noble-race woman does the divine live on in their offspring. But God dies and is buried in animal nature when a noble-race man mates with a lower-race woman."

"The unruly, lustful and lecherous woman has been the friend of the primal races since the beginning. Women generally have a strange inclination toward men of lower races. All periods in which women rule, as in the present day, are periods of decline. The downfall comes when the primal races rule, when the woman escapes from the rule of the man, becomes arrogant and presumptuous, demands man's rights and roams the streets of the city like a bitch in heat, recklessly intervenes in life and politics, has children with preference from people of the primal race who whip her sensuality, spoils families, penetrates pure-blooded families and drags them down into the mud of the mob. The path of the true development of humanity therefore begins with the woman. For just as the Aryan always and everywhere defeated the man of the primal race with his sword, he himself was defeated in the womb of the woman by the primal race and the inferior race. The original race woman has always become the avenger of the original race man." This is what happened in India, Persia, the Near East, Hellas and Rome, and this is what will happen to us in Germania if we do not fall back on the racial

economic experiences of our ancestors in time, expand on them and become "Liebenfelsians". The beginning must be made with the woman. "The breeding mothers of the pure sex must be brought up most carefully from their youth for their high, most sacred calling. You can never breed a thoroughbred English horse out of a slavish nag by good feed alone, but you can reduce the noblest horse to a slavish nag by bad treatment. In the same way, the noblest person can acquire a slavish psyche in a bad original race society. For this reason, the higher kingdom must never be left to itself, especially not the woman, because it needs a careful guardian and leader, and that is the blond Aryan-heroic, race-conscious man. For the most natural and honest protector of the woman is the heroic man, not the old dogged women's rights maiden who would like to devour all the young women out of sheer envy. But where man's rights prevail, both sexes are well off and the gods themselves descend to the human race."

The "Ostara" therefore advocates a strict separation of women into noble breeding mothers and courtesans. The woman with pure sensuality should be isolated and become the mother of the new pure racial line. The sensual woman of the street should become a prostitute and emancipated woman for the lower-race man, but should be excluded from reproduction. Not like in our perverse times, where the chaste girl can remain childless as an old virgin, while the prostitute reproduces in a lecherous line.

Lanz-Liebenfels is for male morality. Man and woman have different sexual rights. The woman who has had sexual intercourse before or after sex is unsuitable for pure breeding, since the sperm of all the men with whom she has had sex has a racially degrading effect on the children and destroys the laws of heredity. He is therefore for father's right. Mother's right is a reversion to the animal state and with culture incompatible. Mixed marriages are to be rejected, but pure-bred marriages are to be encouraged and valued.

The principle of all legal proceedings must be the preservation of the higher race. Criminals are to be arrested. The right to sex is to be restricted and adapted to the racial economy. Likewise, the rights to intellectual property must be significantly expanded.

Lanz-Liebenfels advocates, from experience, a separate school for our race, because our children mature later than the children of the original races, because they also think and feel differently than the children of Aefflingen and mixed-races. He is therefore in favor of abolishing all memorization and examinations, in which the original races always do better than the creative noble race. He advocates a master school, built on free pedagogical principles, adapted to the creative master race and not to the purely reproducing original race.

The high-race man is always in danger of being plundered by the primal races, because they live from theft like their ape brothers, since they do not create any value. Lanz-Liebenfels therefore enlightens the noble race people on their way back to wealth and power by introducing them to racial sociology and shows them that racial consciousness is the first step to solid wealth.

All our public welfare institutions are being exploited in the most shameless manner by the lower races, to our detriment. Lanz-Liebenfels is therefore advocating a charitable streak. Such a streak will hit the socialists particularly hard. Because every year, every one of us spends considerable amounts on charitable and "social" causes, and for what? So that the illegitimate children of certain loose, dark-blooded virgin rapists can be nursed back to health in foundling homes, so that alcoholics, syphilitics, sexual transgressors, etc. can reproduce in large numbers, while an honest family father has to pay a fine for each of his healthy children in the form of enormous consumption taxes. Lanz-Liebenfels therefore wants to work towards ensuring that charitable legacies are drafted in a racial-economic sense and says quite rightly: "Why no legacies for the purity of noble, healthy blood and for chequered children? There is much more misfortune caused by one's fault than by no fault of one's. In the case of misfortune caused by no fault of one's fault, help should be given quickly and extensively. Misfortune caused by one's fault must be left without pity. Because misfortune caused by one's fault comes from man and from low Race. What we give to such a person, we take away from the capable person who has suffered misfortune through no fault of his

own." Lanz-Liebenfels is completely against all those scholarships where a legal person is the administrator and the awarding is made dependent on certain diplomas. Such foundations are only a cause for corruption and nepotism. You should check for yourself and give with a warm hand. You would rather support one person, if possible the best, extensively than fob off many with a few pennies. When it comes to participation, one should look strictly at the anthropological characteristics of the heroic race, which prevents all fraud."

Lanz-Liebenfels advocates racial statistics and the introduction of racial tests everywhere in public and private life in order to create material for racial economic programs and to practically check and evaluate the results of racial studies.

He is against the modern wars of the big capitalists. Rather, he values the old right of spoils of war, which determined that leaders and soldiers share in the profits of war. Today, officers and soldiers only receive a medal, while the stockbroker sitting far from the action earns millions from price fluctuations, military deliveries, material demobilization, etc. Only the Hungarian state has put the Liebenfelsian idea into practice in the "Vitez Order".

Medieval aristocracy with its splendor and power reaching as far as the Euphrates is his political ideal. "This strong Greater Germany would be an unshakable bastion of peace and culture, and thereby the rule of the sun-haired and blue-eyed race would be secured for all eternity. The original races, left to themselves, will return to their old, powerless nothingness, from which only our weakness has raised them up."

I just want to mention that the master discusses racial psychology, the hotly contested central problem of racial hatred, and the relationship to genius, as well as to intellectual and cultural forces, in many classic treatises.[1] The profound treatise 52 deals with the connection between race and language and the prehistory of languages, which is of fundamental importance for philology as a whole, because it proves the uniform Aryan origin of all languages up to prehistoric times.

1 35, 36, 37, 62, 63, 79, further in 70, 73, 75, 77, 83, 84, 85, 86, 89, 92.

Lanz-Liebenfels was the first scientific anti-feminist with his "Ostara" and his research had a lasting effect on fiction, just as he dealt extensively with sexuality and race, race and feminism in many treatises.[2] I also refer to the impressive number of writings on racial hygiene[3] and, together with the first racial pathology ever written[4], represent values whose far-reaching significance will only be understood in the future. Several treatises[5] that are quite unique also deal with the role that the various races have played in politics in the present and past, i.e. with racial politics. In some of his issues, Lanz-Liebenfels writes about racial sociology and racial economics, about the racial root cause of class struggles in the past and present and about their elimination in the future.[6] I refer in particular to the more frequently published and much more comprehensive treatise 32, which had a stimulating and exemplary effect on the development of the postal savings bank system in all countries and also produced quite remarkable practical successes. Even more significant and decisive are his research results in the field of racial history. I would like to highlight in particular his main work "Theozoology"[7], published in 1904, in which he provides scientific (anthropological, archaeological and historical) proof that the "gods" of myths actually lived on this earth as prehistoric beings endowed with peculiar electrical powers and that the higher heroic race is physically descended from them[8], while the animals and the lower races arose from the mixture of these "Theozoa" with "Demonozoa". As fantastic as this theory seemed to contemporaries 25 years ago when Lanz-Liebenfels first published it, it is now gaining ground more and more and it was only at the anthropologists' congress in 1926 that Prof. Westenhöfer came out firmly in favor of the Liebenfelsian theories. Lanz-Liebenfels was the first to assert the principle in all his writings: "Man does not descend from apes, but apes descend from man!"

2 31, 33, 34, 38, 39, 43, 44, 53, 58, 66, 78.
3 20, 47, 49, 51, 55, 60 and 64.
4 65, 67.
5 2, 3, 4, 14, 42, 72, 87.
6 2, 3, 4, 12, 18, 19, 22, 23, 32, 55, 56, 57.
7 5, 6, 7, 8, 9, 15, 16, 17, 18, 50, 89, 91, 93.
8 50.

This discovery, which is truly of epochal value for the past, present and future, not only influences racial history and purely historical research, but it also explains the existence and foundations of all religions and leads to an exact scientific understanding of the physical and metaphysical phenomena, in short to the master's racial religious and racial mystical writings and research. Many other treatises form the entrance to this magnificent world of the highest mysteries and secret sciences, such as astrology, Kabbalah, etc.[9]

It is precisely in the racial mystical writings that Lanz-Liebenfels, without ever leaving the solid scientific foundation, rises to a grandiose height and reveals to the reader a completely new world full of the most sublime wonders. He was and is also a pioneer and master in the occult sciences, which he developed as an enthusiastic student of Pythagoras, Orpheus, Benedict of Nursia, Bernard of Clairvaux, Ekkehart, Swedenborg, Edartshausen and others. We also learned about him as a messenger who was a genius in his role models in some of his books[10], as well as in writings not intended for the general public. He himself considers it his greatest achievement that through his racial mystical and Ariosophical writings in the narrower sense he rediscovered Aryan and genuine early Christianity as the original religion of all other religions and as the only true religion and the only one suitable for the blond Aryan philosopher. He always confesses himself to be an Ariochrist and a student of that Christ who preached the great doctrine of the Trinity, which is also the foundation of Ariosophy, which proclaims "immortality in the Father", that is "in matter, immortality in the Son", that is in the germ and race, and "immortality in the spirit", that is precisely in the spirit and all thoughts and ideas borne by it. In all his writings he describes with the "stirring language and voice of a prophet", as August Strindberg correctly said of Lanz-Liebenfels, the perishing and passing of the races of the past in the Father" (--- matter), their suffering and death in the present time "in the Son" (lower races), but also their glorious resurrection in a new,

9 10, 13, 46, 48, 54, 59, 69, 74, 78, 80, 81, 82, 90, 93, 94, 96, 97, 98, 99, 100.
10 82, 83.

divine-human race, which will develop from the arioheroic race of the past time in the course of the next millennium.

Lanz-Liebenfels treats this high, sublime theme in the most varied of forms, in prose and poetry, in science and religion, in speech and writing, and above all through work and deed. In honor of this theme he not only wrote literature, but also acquired, built and decorated castles, churches and groves and gathered a community of friends who wanted to be the most lively bearers and implementers of these great ideas in their families. All of his research and work is dedicated to the race of blond, heroic people, whom he describes as "the beautiful, moral, noble, idealistic, ingenious and religious people, as the descendant of a prehistoric race of gods, as the all-important creator and preserver of all cultural values and whom the dark, inferior races must serve if they want to have a right to exist. Because everything ugly and evil comes from the dark races and the mixing with them, to which women are more devoted than men for physiological reasons." Ariosophy, as Lanz-Liebenfels understands it, has therefore become the guiding star for all noble idealists seeking beauty, truth, purpose in life and God in an age that cultivates and promotes dark races and brutally exterminates the blond heroic type of people.

In summary, Lanz-Liebenfels, as a pioneer of modern religious and racial studies, is committed to the collection, preservation, care and perfection of the arioheroic race of blonds of all nations, which is threatened with extinction, and, disregarding all partisan politics, unites science, art and morality again into the pure and sublime, only true religion of our racially pure ancestors, Ariosophy. He educates his friends to develop their will and knowledge, makes them leaders to their own and inner happiness. teaches them the right culture of life and love, how to marry in accordance with their race, how to raise their children and friends in accordance with their race. He encourages them to scientifically research their race by creating family trees, family archives, statistics, etc., as well as to dignify the cultural values created by their heroic ancestors in every respect. Advancement can only come from the family, so the preservation and purity of

the family as the nucleus of the state is the first commandment. The totality of good families and their union is his ideal to strive for. He is the founder of racial hygiene as the most modern religion and shows the mystery of redemption in segregation when he says so beautifully in issue 61 "Racial mixing and segregation":

"Therefore, the curse of racial mixing and the blessing of racial de-mixing is the central mystery of the altaristic wisdom and the altaristic racial cult religions in their various manifestations. Racial mixing is the painful death of the gods, the twilight of the gods. But it is the death that can be followed by the resurrection and redemption of the gods. De-mixing is the path that the Templar must take in order to reach the Grail Castle. Through de-mixing, Christ, the God-man, escapes from the burial cave of the lower race humanity. De-mixing is the mysterious consolation and magic word with which Wotan wanted to banish the twilight of the gods and prophesy the return of the gods. If there were no racial de-mixing, then all our efforts would be in vain and useless. If indiscriminate racial mixing is the "greatest sin", actually the "sin" in itself, then de-mixing is the "forgiveness of sins", the "atonement", the "disenchantment" from the animal body and we now understand the deeper Templar meaning of Christ's words: "I am the resurrection and the life, and to him who believes in me I will give eternal existence."(John XI, 25.)

Everyone must therefore begin the fight against the Sodom ape within themselves, especially when choosing their wife, only then can they fight the Sodom ape around them. Victory will and must be ours, because ancient divine prophecies speak for us. Among our enemies is the ape, in us and for us is God, the all-knowing and all-powerful primeval-being."

Blonde, learn to be racially conscious! Because racial consciousness prevents the highest-ranking men from believing that they are obliged to marry women of lower races out of pity. Don't let yourselves be deceived by clothing, especially in this day and age. Don't just look at the expensive hats and the colorful dresses, but also recognize the low foreheads with the bold, prostitute eyes of women of lower races. Look at the often

expensive fashion creations above the washed-out, fat, buttocked figures with their uncontrolled movements! It is not true that clothes make the man. - No!

Do not today the quiet warriors often walk along in modest dignity and inconspicuously in their old, carefully preserved and used clothes? Does not every attractive, desirable, high-class female figure in poor, often unfashionable clothes have the consecration of unsaleability around it, that serious consecration which the low-class pleasure-seekers, the lazy and the slackers will never understand? Just observe how instructive the faces are in a bar filled with an "elegant" crowd when a noble female figure in simple clothes enters, a female figure on whose spiritual features rests the pallor of much renunciation and silent sacrifice and whose measured movements betray the inimitable grace of true innocence. - And then the women all around, blow-dried, coiffed, smelling of perfume and cigarettes. They all feel, albeit unconsciously: Here a world is passing by them that they will never reach, the silent, holy world of purity, heavy with struggle and suffering, but also filled with promises and miracles...

"You blondes really don't need to be afraid to adapt your tall, sleek figure and your differentiated femininity, both in the cut of your clothes and in your choice of colors, especially in lower-class society. Don't let your femininity and childishness, which ignites the man of your kind to the highest degree, be talked out of or stolen by any kind of suggestion. The sensible, high-class man, and not the animal-human male that is spreading everywhere in public today, will respect, honor and choose you precisely because of your noble simplicity, while his trained racial sense will leave the cigarette-smoking, bobbed-haired, horny, disgustingly perfumed tomboys to the Chandals."

Blondes! - Prepare to reconquer the world! "For God, for the prince, for wife, child and hearth!" be to us too the battle cry with which our fathers once defeated the rabble of Sodom. "I ask you, noble women, openly and honestly, whose wives would you be today if the noble man had not snatched you from the monsters of Sodom, if the blond, god-strong men had not put you in a warm nest and if they had not defended you

with sword in hand for thousands and thousands of years against Avars, Mongols, Moors and Turks? Choose between the noble men and those sons of Sodom, let them skin you on the piles of corpses of your husbands who fell in battle, as happened to so many of your mothers! Take them as your husbands, so that they can make you into harem slaves, so that you become the mothers of a lustful, bloodthirsty and blood-hungry brood of beasts who know no motherly love or womanly love. What the noble woman is today is due to the sword and the strength of the heroic man. The heroic man wrested the woman from the apes of Sodom, and in return she is his property. Only the primal race man treats the woman badly, but the noble man treats her chivalrously, but strictly. He must never let the woman slip from his hand, but as a man he must take the lead in the breeding of humanity, and the woman must follow him. The man is the head and goal of the woman, just as Christ, the God-man, is the head and goal of the man."

"We must preserve our bodies as the temples of God. Let us love one another, so that we may all attain the dominion of God." Agape, pure heavenly, de-ape love, but also love in the entirely sexual sense, is the innermost core of Jesus' teaching. God is deafened love (agape), he who remains in deafened love remains in God and God in him." (1. ep. John 4, 16.) - -

But to you, Master Lanz-Liebenfels, we owe the happiness of being able to shape our lives richly and consciously through your teaching. It is you who showed us the way to the Grail. You opened the gates to the earthly kingdom of heaven through your teaching, you revealed to us the core of eternally true wisdom. You, as a pioneer, emptied the skewer of suffering to the dregs and wrote down your experiences with your heart's blood in order to free our path from the thorns. Your happiness should now be that the autumn of your life will be gilded by the rich abundance of blessings that rest on your God-given work. In gratitude and loyalty, I ask God that you will remain with us for a long time to come, so that we can enjoy our spiritual father for a long time and you can enjoy your spiritual sons and see in them the fulfillment of your ideas and ideals.

Your

Previously published issues of “Ostara, Letter Library of the Blondes”:

1. Ostara and the kingdom of the blondes.
2. The World War as a racial struggle between the darkies and the blondes.
3. The World Revolution, the grave of the blondes.
4. World Peace as the value and victory of the blondes.
5. The "Old Covenant"
6. The Sodom waters.
7. The Sodom stones.
8. The Sodom fire.
9. The Sodom air.
10. Primitive man and race in the writings of the ancients. Anthropogonifa I. 3rd edition.
11. Economic reconstruction by the blondes.
12. The dictatorship of the blonde patriciate.
13. Primitive man and race in the writings of the ancients. Anthropogonika II. 3rd edition.
14. The Talmudic and zoological origins of Bolshevism.
15. The father of the gods or immortality in matter.
16 The son of the gods or immortality in race.
17. The spirit of the gods or immortality in spirit.
18. The immortal church of the gods.
19. The New Covenant and the New God.
20. Race and welfare.
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Paul Kaltschmid, Vienna XVIII, Gymnasium street 40.

The original home of the Germanic tribes.

By J. Lanz-Liebenfels (Vienna).

[*The Free Word, Vol. 4, No. 8, July 02, 1904, p. 299-305]*

> "I would like to consider the Germanic tribes themselves as original inhabitants" (Tacitus: Germania, 2).

No battle is as stubborn and protracted as the one for the truth," says Ludwig Wilser in his latest book: "The Germanic tribes. Contributions to Ethnology". Eisenach-Leipzig (Thür. Verl. Anst.). For almost twenty-five years Wilser has been leading a courageous and fearless battle for a truth that is the greatest shame of the German people, if you will, of all of humanity. It is the battle for the European original homeland of the Aryans and of all culture.

It was a special branch of philology that took it upon itself to divide humanity according to language, by equating language with race, by speaking of an Indo-Germanic, Semitic, Chamitic, or even of a French and German race, separating what belonged together, sticking together what was incompatible and only causing confusion, strife and conflict.

If we want to approach the racial question, we must first be clear about the concepts of race, people and state. Wilser says in brief but exhaustive and completely clear words in his book: "Race is a purely scientific concept, people a linguistic-historical concept, and state a legal-political concept." We can now move on to an objective study of races. What "race" is is therefore not determined by language or philology, but by anthropology, archaeology and older history. From an anthropological point of view, the following racial characteristics come into consideration in descending order of importance: skull, color and stature.

"Language, however important it is in the life of a people, cannot be considered a racial characteristic, since it is generally passed on from parents to children, but is not inherited: one can change it like a rod, while no one has ever got out of his skin, however often one might wish to do so in anger." Wilser has arranged his topic according to this clear plan.

In the scientific part he defines the individual races and then proves on anthropological, prehistoric archaeological and historical grounds that the Aryans, i.e. white people in the scientific sense, originate from Europe and that the Germanic people are the ancestral people of the Aryans. Since the term "Aryan" can easily be misunderstood, he suggests the term homo Europaeus for this race. The homo Europaeus is tall, long-headed, blond, blue-eyed, with a prominent nose and a delicate complexion. These characteristics are preserved in their purest and most complete form in Denmark and Sweden. The skeletal findings prove that this type of human has been present in these regions since the Stone Age. It is still possible to object that this race of people immigrated to northern Europe in ancient times. Wilser refutes this objection with the following very accurate argument. Since we must imagine that the earth's own heat was greater in earlier epochs than it is now, the temperature suitable for today's living world must have first occurred at the poles. The organisms first arose at the cooler poles, while the saxony belt surrounding the poles did not permit the development of life. Since Europe and America were connected at that time by a land bridge, called "Arctogaea" by Wilser, and the land of the South Pole was never connected to the mainland, only the northern zone can be considered as the home of land animals and humans in general. Within this zone we must again look for the point where animal life has reached the highest stage of development, because that is where it originated. Wilser uses the following very instructive comparison: If we let sand trickle out of a funnel onto a flat surface, a hill is formed that is flattened on all sides and is

highest where the first grains of sand have fallen. If the assumed center of development of the higher animals had been surrounded by mainland with paths accessible to emigrants in all directions, the most highly developed vertebrates would have to be found in the middle and the lowest vertebrates in the outer edge belt." These faunistic border areas, "New Zealand, Australia, Madagascar, the southern tip of America, where the puffin, the tuatara, the kiwi, primitive mammals, marsupials and semi-species still live", are in fact situated in such a way that only the "Arctogea" assumed by Wilser can be the center of distribution. This assumption is, however, reinforced by another fact. The lowest human races, the Australians, Andamans, Veddas, Bushmen and Fuegians, also live in the listed border areas, while the leading cultural nations are still located in the center, in northern Europe.

The home of a race is only to be sought where it is represented in its purest form, and this also applies to the white race, especially in northern Europe. Wilser says, referring to findings dating back to the Stone Age: "While in the rest of Europe, hybrid races in the most varied mixtures had formed from the remains of the original races and the hordes of round-headed people who had pushed in from the east after the ice had advanced, new arrivals of pure and noble blood kept coming from the north." In very recent times, however, a particularly decisive argument has been added to the arguments mentioned above. In his "Studies on Pithecanthropus erectus Dubois"[1], in the Journal of Morphology and Anthropology 1899, Schwalbe draws attention to the closely spaced eyes of the Old World races, which thus stand in stark and irreconcilable contrast to the white man with his broad forehead and highly developed nose. The yellow race, on the other hand, like the black race, has flat noses and the Mongolians have eyes that are set close

1 Animal-man whose remains were found by Dubois in 1891 near Trinil on Java.

together. It is precisely through the position of the eyes that white people document their western homeland, according to Wilser, their descent from the "Arctogäa".[2]

What makes the study of race difficult and does not allow the wild conflict of opinions to calm down is the fact that white people have been hybridizing with other elements since time immemorial and that today we can no longer even speak of pure races. Wilser aptly observes: "If we want to be too precise, we will get more and more races, individual anthropologists up to 60 and 70, and that does not serve science. A few, but clearly defined basic races, that is what we need." According to this principle, Wilser, and everyone must agree with him, sets up two more human races: homo niger, the black human, and homo brachycephalus, the broad-headed, or yellow, human. However, one must be careful not to draw a sharp distinction in this system. The race homo niger, like homo brachycephalus, has been found in Europe since ancient times, naturally already mixed with homo Europaeus.

Wilser calls the mixture of homo Europaeus with homo niger homo mediterraneus, i.e. the human type living around the Mediterranean, to which he includes the Basques, Iberians, Ligurians, Sumerians and Semites, who have not yet been properly classified ethnologically. He calls the hybrids between homo Europaeus and homo brachycephalus, because they are particularly common in the Alps homo alpinus.

The old myths do not tell anything wonderful if they are interpreted anthropogonic. For example, the Rigsmal, probably one of the oldest Edda songs, contains nothing other than an anthropogony that agrees with the most modern anthropological research results, according to which the noble "Aryan race" (Rigr) mixed with two inferior human races (homo niger and brachycephalus). Jordan

2 The "Arctogea" is undoubtedly identical with Atlantis. Compare my note in "The Free Word" III, No. 19.

tells us that Gothic sorceresses mixed with ugly forest fauns (fauni ficarii[3]) and that the Huns arose from them.

This type of racial mixing and its local grouping is unthinkable if the original home of homo Europaeus is relocated to Asia, as has been done so far. It is then incomprehensible that white man, who was better organized from the beginning, would have chosen the inhospitable and cold Europe when he left Asia with the other races, leaving the subtropical and tropical zones to the weaker races. Tacitus already remarked in the passage quoted at the beginning that he considered the Germanic peoples to be aborigines, since hardly anyone would have had any desire to immigrate to this inhospitable country. This is an argumentum ad honimem, which also has the advantage of being very old.

If white man comes from Europe and the anthropological results are correctly interpreted, then the cultural-historical findings must also prove European descent. A priori, one can make a consideration here:

The race that migrates and subjugates the other races must be in possession of more perfect technology. On the other hand, the findings must show a gradual, organic development of art and technology, of animal husbandry and agriculture in the original homeland of this race. None of this can be proven by Egyptian, Babylonian, Chinese or American culture. The home of our bread plants and our domestic animals, especially the home of the horse, is Europe. Only in Western and Northern Europe can the gradual development of culture be traced in an uninterrupted upward line. The roughly hewn flint of the Old Stone Age developed into an increasingly useful tool and weapon; The transition from the Old Stone Age to the New Stone Age is conveyed by the artifacts found in the Danish Kjökkenmöddinger (piles of kitchen waste on the sea coast). In Northern Europe

3 D. i. ape-men. Compare my treatise "Anthropozoon biblicum" in "Quarterly Journal for Bible Studies", Berlin, Calvary, I, Issue 4.

alone we have a rich and systematic yield of polished stone tools from the New Stone Age. The most important advance in human culture, the transition from stone to metal, also took place on this soil. The Bronze Age is inconceivable without a preceding Copper Age and without the presence of tin. The section "Copper and Ore" is one of the most brilliant and convincing parts of Wilser's book, because it shows us how the polished stone tools became the models for the first copper tools. It is the lasting merit of the knowledgeable Austrian researcher Matthäus Much to have proven a Copper Age for Europe in his book "The Copper Age in Europe and its relationship to the culture of the Indo-Germans", 2nd edition, Jena 1903. The same researcher draws attention to a particularly convincing discovery in his "Home of the Indogermans", Berlin, 2nd edition 1903, when he writes: "Finally, of no small importance is a hammer made of unmixed copper found in Scania, the form of which is represented in numerous forms among the ... hammers made of stone".... "However, in accordance with the natural course of development, it can be assumed that the copper hammers lead from the stone hammers, which are so close, to the more distant bronze hammers." The import of these metal objects is all the less likely, since we have preserved cast spoons, casting moulds, etc., and old copper mines with native ores (Mitterberg and Kelchalpe[4]) in the Alps and at Falun, Atvidaberg, Höraas on the Scandinavian peninsula) have been proven. The invention of bronze is only conceivable in Europe, since tin was only known to the ancients in England (perhaps also in the Fichtel Mountains). Wilser can therefore say with full justification: "The assumption that with the migration of Aryan peoples from Northern Europe since the Stone Age, Aryan culture also spread across Europe and the neighboring regions of other parts of the world brings new, previously unknown clarity and overview to the study of antiquity." But the various historical reports that speak

4 M. Much: “Prehistoric mining in the Alps”. Journal of the German and Austrian Alpine Club 1902.

clearly and distinctly of a Nordic homeland for the Germanic tribes are just as understandable to us. Apart from the passage by Tactus, the profound passage in Jordan (On the origin and deeds of the Getaeans or Goths IV, 26) is particularly worth mentioning, where it says: "It is said that the Goths once came from this island of Scanzia (southern Sweden), the workshop of the peoples (officina gentium) or certainly the womb of the human race, with their king Berig." Other passages, as well as the lovely treatise on the Nordic origin of writing, which Wilser links with the runes, as well as linguistic studies which also demonstrate the great age of the Germanic language and the European origin of the "Aryans", must be read in Wilser. In this book, Wilser has given the German people back their greatest and lost glory, their great and glorious past. It was not easy to unearth the treasure, and amid hostility and struggles of all kinds, the view of the European origin of the Aryans and the culture and significance of the German people as the ancestral people of the Aryans, advocated by Wilser, Penka, Much and others, prevailed.

The beauty of the Goths and Vandal women was greater than any man had ever seen (Procopius: Gotenfrieg III, 2). Julius Capitolinus calls Maximinus' wife "as if she had descended from heaven" (velut divinitas lapsam), Gregory I thought the English boys were like "angels" because of their graceful faces (Bede's ecclesiastical history of the English nation II, 1).

This is what has drawn our neighbors' hatred from the earliest times, that we are "greater than them in body and soul. We had to be made smaller, both in history and in the present, so that the Romans could see their foot on our necks with their pseudo-Christianity, which has nothing in common with the teachings of Jesus. A witch hunt against the Germans is just beginning again. At this moment we must rally around men like Wilser, who have viewed race in the light of

science, not through party glasses, and remember the words of Schenkendorf, which Wilser presents at the beginning of his beautiful book:

> Let us form an alliance here,
> To renew our past;
> From the tombs, from the writings
> To free their spirits.

Political Anthropology

by J. Lanz-Liebenfels (Vienna).

[*The Free Word, Vol. 3, No. 20, January 02, 1904, p. 778-782]*

Nowadays there is a lot of talk about the "imponderables" in politics. In reality, however, these "imponderables" are not gas balloons floating freely in the air; they are rooted deep, all too deep, in people. It was an extremely timely and rewarding task that Ludwig Woltmann set himself in his recently published "Political Anthropology" (Thuringian Publishing Houe, Eisenach, Leipzig 1903), in which he examined the politics and the efforts of the various political and social parties in terms of their anthropological foundations. For our present day has all too often forgotten that man is the center, the measure of all things. Let us not seek the fundamental reasons for life and existence in the cloudy, mysterious mountains of the gods, shrouded in veils of mist, of a substanceless metaphysics. Nor should we seek the fundamental secrets only in the dead, sluggish primordial mud. If we understand world, history and politics anthropocentrically, man is the entrance into the dark shafts of the fundamental secrets. Woltmann works on this basis, first illuminating the nature of man from all sides. In a short but completely exhaustive way, the author informs us about the factors organic development (the laws of heredity, the origin and inheritance of sexual characteristics are particularly interesting), the physiological principles of variation and heredity, and the interesting problems of the perfection and degeneration of races. There is no book today that can teach all of these subjects as quickly and thoroughly, even to a layman, as Woltmann's work, the value of which is further increased by the numerous references to literature.

Anyone who blames evil or malevolent people alone for today's social misery is wrong. Social misery is caused in the marriage bed and is increased by every newborn child that is generated and is unfit for the struggle for life.

"There is no greater crime than producing children who are likely to be sick. "When choosing a spouse, a purse full of money or a well-developed mind weigh far more heavily than a strong physique and good teeth. This is why, among civilized peoples, people with bad teeth are far more likely to reproduce and pass their bad teeth on to their offspring.[1] Lack of selection is the most important cause of hereditary degeneration and the physical decline of races. “Social organization is not arbitrary but just as much a part of nature as the tendency to reproduce; the natural relationship of man to the produce of the soil is not only a social one but rather a sovereign one, which cannot be abolished or changed by a government decree or a moral sermon, but in which the emphasis of natural instincts and forces is expressed. If, for example, B. F. Oppenheimer proves that the average amount of food per capita has increased and believes that this refutes Malthus' theory, then it is a mistake to speak of an average here, because there is a social struggle for better and richer food, for more and less, for prosperity and poverty, for the richer source of food, a social relationship that is as rooted in human nature and ineradicable as ambition."

No matter how well we put the individual materially, the top and bottom of society as a whole will come about again of their own accord, against our will. This is precisely the law of stability based on the different anthropological equipment of people.

Similar forces also work in the life of nations. "The entire history of migration of human races, in which the so-called migration of peoples is only one

1 P. 118.

episode, albeit an important one, proves that the search for and conquest of suitable dwellings is an achievement of the natural racial disposition."

Ever since we have historical records, we have seen a race, the Aryans, in constant migration, which has left clear anthropological traces all over the world to this day.

"Among the barbarian peoples of Central Africa," Woltmann writes in the chapter: The Anthropology of Classes and Professions, "and of the Malay-Polynesian Archipelago, where a consolidated state. Since the traditional organization has developed, the nobility is mostly made up of a foreign, immigrant conqueror race that has more or less mixed with the natives. Everywhere these classes are characterized by lighter skin color, which in Africa comes from the Semitic and Hamitic races, and in the Malay Archipelago from the Indian race. The Javanese princes and noble families, who have lighter skin color and a more European facial shape, are considered to be descendants of an ancient Hindu people who are said to have conquered the island in earlier times.[2] Among the Tagans, the high nobility is also of Indian origin. On the island of Madagascar, men and women are generally dark-skinned, with the exception of those noble tribes that are directly descended from the Arabs and who have a very light skin color. In the Caucasus, the first princely families of the country trace their origins to Jewish tribes, and even today Jews live in the best-located quarters of the cities.

In the population of Tahiti there is a "royal type" to which the families of the Arii or the highest chiefs belong.

The members of these families are characterized by a taller stature and a lighter skin color than is usually found among the Tahitians. The eyes of the royal

2 Stratz: The Women of Java, 1897, 3.

families of Raiatea and Houahine are light with a bluish sheen. The beard and hair are lighter and sometimes tend towards a reddish color. The Arii are the last immigrants and conquerors who subjugated the common people due to their superior physical strength and intelligence. They form the ruling caste and attach great importance to avoiding bad marriages, which is why they despise the mixed-race people.[3]

In Japan the higher classes, in whose hands administration and science rest, differ from the lower classes by their type.

A finer type also prevails among the nobility of China. According to Middendorf[4], the aristocracy of the Incas in Peru was a very numerous race, superior in physical development and intellectual ability to the other tribes of the highlands, which had already largely perished in civil wars by the time the Spaniards arrived. According to other reports, the Incas were lighter-skinned and often bearded."

It is no use making long observations about how people should be. We must take them as they are. But the fact that people are as they are lies in their historical-anthropological development. "The origin of private ownership of land and of industrial tools and goods is therefore threefold: acquisition, work and conquest. The tribes originally took possession of the land, just as animal herds took possession of their pastures and hunting grounds. Work did indeed give the first right to private movable property, but it was not individual work that first created private ownership of land, but rather rule through conquest, protection and defense, i.e. political and warlike causes that created private ownership of land. The saying that work is the source of all wealth is therefore wrong in the usual sense that only

3 Huguenin: Bulletin of the society geogr. 1902, 70.

4 Middendorf: Peru 1893 I, 226.

the "working class is the creator of all goods." Rule and government are also a source of wealth, as are the inventive dispositive activities of capital magnates or the political activities of state governments. But who would deny that these services are also a form of work?" This is a highly important and particularly relevant result of historical anthropology for the current domestic political situation in Germany!

Here human history shows us the right way out of the current political labyrinth. Socialism and the bourgeoisie must go together, that must be our slogan.[5]

Let us agree on the term "worker" and the programs of socialism and the bourgeoisie will coincide.

But socialism must pour water into its wine. It will certainly do that, because social theory is just scribbles and paper, while social practice is human heart and blood!

Above all, socialism must abandon its international enthusiasm. It is precisely our main opponents who are trying to forge the most dashing weapons against us through nationalism (e.g. in France). But we Germans have the least reason to hide out of false modesty and to forget our fatherland and our race. "The fact that the Germanic peoples worked, earned and preserved more is the crucial point," says Woltmann.[6] "Their inventiveness and entrepreneurial spirit, as well as their martial and organizational talent... is the natural source of their higher political and cultural Development…. Those states have achieved the most in which the lower classes are predominantly made up of Germanic or Germanic mixed-race people."[7]

5 Compare "Free Word", Year III No. 5, A. Böhtlingk: Ultramontanism and Social Democracy.

6 P. 230.

7 P. 298.

"In modern class struggles we see the struggle of the Germanic classes in the working class for independence and freedom. The working class is doing the same thing against the bourgeoisie that the lectere once did against the nobility. But just as the nobility had to submit to the rule of the bourgeoisie, the lecterem has no choice but to recognize the working class as a powerful and decisive political factor. The clerical danger is a hundred times worse than the socialist danger! But one should realize that it can only be overcome with the help of the working class and social democracy. Why is that? Because the core troops of Rome, as I have shown in my Jesuit brochure[8] are also Germanic, who are turned into eunuchs and then set against their brothers.

"One should not," Woltmann continues, "keep the Social Democrats from administration and government out of fear. For only actual experience of the obstacles and inadequacies of human nature can free them from their utopias. Only practical responsibility can cure the working class of the unnatural madness of internationalism, which seeks to stifle the perfecting competition of nations for economic, political and intellectual supremacy." No progress, no cultural life without work, not just the individual, the people as a whole must become a "worker" if it wants to survive in the competition of races.

8 Catholicism versus Jesuitism. Frankfurt a. M. 1903. Neuer Frankf. Verlag.

The Jesuits and the nobility.

By J. Lanz-Liebenfels (Vienna).

[*The Free Word, Vol. 4, No. 3, May 01, 1904, p. 81-85]*

The Jesuits are practically permitted in the German Empire, especially in Prussia. Like a thief in the night, they have sneaked in. As psychologists, they had chosen the moment of their break-in extremely cleverly. While the general public looks with excitement to the East, where Russian and Japanese weapons are crossing, while the saving and speculating German middle class has no interest in anything other than the wildly fluctuating stock market prices, people indifferently skip over the newspaper reports about the repeal of Section 2 of the Jesuit Law, which in a calmer time would certainly have caused a huge stir among the German people. "What do I care about the Jesuits? The prayer brothers won't eat us, and certainly not me, since my purse is empty and my consoles are safely in the armored car," thinks the liberal German citizen. "It's also ridiculous what the dreaded Jesuits will achieve with their preaching, their superstition and idolatry among us enlightened Germans. The few thousand more priests won't be able to harm us. There will simply be a little more baptism in the German Reich, more wax candles and incense will be burned. The stupid guys who take part in this are completely harmless to us." It is an ineradicable prejudice, the prejudice that the Jesuits are nothing but prayer brothers, theologian dogmatists, skinny zealots in dirty robes and wide hats, uneducated and fanatical religious idiots. The Jesuits are not any of these things. The modern Jesuits are highly educated men of the world, people with the finest manners, who will perhaps soon be seen at the Chancellor's

receptions and will be admired as a wonder of the world. Just wait a little and the Jesuit will be fashionable as a lady-in-waiting in the German Empire.

And since the other "sophisticated" ladies copy like monkeys what is being done at the top, the Jesuit will soon be the most popular salon decoration at the Days. I am completely convinced that he will outdo modern literary and artistic youth among the ladies.

Religion is completely secondary to the Jesuits, the main thing is business and the control of all classes. Yes, if the Jesuits were to win over and captivate their followers with the "supernatural kingdom of heaven" and the preaching of the gospel, then we could watch the Jesuits enter Germany with peace of mind. But stale religious phrases are no longer enough to attract even old women. They must at least have the Sacred Heart cult. The Jesuit does not come with promises of a spiritual nature, he attracts his people with purely material advantages. The Jesuits are today the largest and most successful office and marriage agency. They have connections in the highest circles, over Nonnexions that encompass the entire globe. Cook is pure slander against the "S. J." company. In general, I do not consider the repeal of § 2 to be nearly as dangerous as the admission of the Marian Congregation. Because it is precisely the Marian Congregation that initiates the "mediation." In a few years, the whole of Germany will be riddled and drained by this society of nerds like a tapeworm. Instead of further explanations, I will give an excerpt from the student list of the Jesuit seminary in Talksburg near Vienna. From the names alone, even the most inexperienced can see what influential relationships the pious fathers have through their high-born students and how they serve as an effective advertising sign.

The basic principle of Jesuit tactics has always been to win over the influential high nobility and to bind them to themselves, and this is done through the school and the youth.

The following are currently attending the Gymnasium in Kalksburg, and indeed the first seminary"[1]:

The princes:

Herward v. Auersperg

Louis v. Auersperg

The counts:

Sergins Aprarin

Ferdinand v. Versuch

Franz v. Colloredo Mannsfeld

Joseph v. Chanel-Herz

Balacs Forgách v. Shymes and uncle

Josef Hono

Merander Malnoky v. Höröspatak

Felix Malnoky against Köröspatak

Gustav stalnoky v. Köröspatal veri zu Khevenhüller Metsch

Georg zu Khevenhüller Metsch

Alexander v. Tolowrat Krakowsky

Norbert v. Molowrat, Viebsteinsky

Franz Marenzi

Louis V. Montjoye

Douglas C'Donell v. Tyrconell

1 There is also a "second boarding school" for those with less means. Non-nobles are also admitted to the first non-boarding school if they can pay the correspondingly higher rate. By dividing the school into two parts, the clever fathers are accommodating certain "extremely exclusive" people.

Fidelio Pálffy
Friedrich Pongrácz v. Saint Nicholas
Paul Pongrácz vs. Szent Mikló
Ferdinand Portia
Alexander Salm Hoogstraeten
Alfred Salm Hoogstraeten
August Segur Cabanac
Francis V. Seilern-Aspang Louis Zerénni v. His calmness
Etto to Stolberg Stolberg
Joseph v. Sylva Tarousa
Felix v. Highest input
Viar v. Thun-Hobenstein
Jobann v. liberator
Paul v. White wolf
Christophe v. Wolkenstein-Rodenegg
Eugene v. Zamoyski
Fortunat v. Wolkenstein Rodenegg
Eric V. Zedtwiy Liebenstein
Marl v. Sedtwiy Liebenstein
Ernö Zich to Zich
Jitván Zichy to Zich
Giorgi Zileri from Verme

Barons:

Gábor Apor v. Al-Torja
Vilmos Apor v. Al-Torja
Friedrich Baselli v. Süßenberg
Wilhelm Baselli v. Süßenberg

Heinrich Conrad v. Eibesfeld
Ernst Fraydt v. Fraydenegg
Eduard v. Gudenus
Paul v. Gussich
Maximilian v. Händel
Janos Josika
Emmanuel Capri
Joachim v. Malfatti di Monte Tretto
Joseph v. Malfatti di Monte Tretto
Friedrich Scherpon v. Kronenstern
Oswald Scherpon v. Kronenstern
István v. Sennyy
Friedrich v. Spiegelfeld
Egon v. Steiger
Karl v. Tinty Blankenstein
Feri Vésey
Nikola Vranyczany Dobrinovie
Friedrich v. Waldbott Bassenheim
Albert v. Walterskirchen
Joses Wrazda v. Kunwald
Heribert v. Wurzbach etc.

The list of lesser nobles would be just as long, but they all come from respected and equally influential families. However, one can already see from this excerpt that almost the entire Austrian nobility hands over their sons to Jesuit education. Once the Jesuits start the Marianist Congregation and its schools in Germany, they will soon have the German nobility, which they already largely

control, on their side. Precisely because our modern upper society is completely indifferent to religion, because Catholic and Protestant nobles today have very intimate relationships with one another, it will be very easy for the Jesuits to lure the Protestant nobility as well. It is an incredibly clever policy, the Jesuit policy, to stick with the nobility through thick and thin. Our time is incredibly democratic and socialist, but only in black and wood paper! There has never been a time that was more aristocratic and plutocratic than the present. Plutocracy is to be rejected from the outset, and a pseudo-aristocracy that depends purely on externals, on "von" and on coats of arms painting is equally reprehensible.

This is and never was aristocracy in its essence. The true and ever-present aristocracy is noblemanship, even without the "von" and without a coat of arms. Today the Jesuits only promote pseudo-aristocracy, they do not allow themselves to be swept away by the Simplicissimus hype. They know very well that today, with the aimless ranting against the nobility, the Protestant German nobility in particular is looking in vain for an ally. Loyola is now playing the role of the patron of the nobility.

But today there are enough noblemen who are also noblemen in their views, who would rather stand on the left than on the right. But they are often met with suspicion simply because of their nobility. It is understandable that the enlightened aristocrats also try to form a closed ring. The Jesuits have cleverly observed all this. The German nobility, especially the poor Protestant nobility, is prepared for Jesuitization. What all the economic artists have not quite succeeded in doing, the Jesuits will be happy to do, namely to build a bridge between East Elbian agrarians and West German Catholic industrialists. Through the Jesuit school, through their job placement and their marriage bureau, they will weld together the nobility and the patricians, blue blood and money with a determined hand. They are masters in

this art of alloying. Will the Protestant nobility be able to resist the Jesuit temptations, will it be able to resist the gentle but lasting pressure in the long run?

The great battle of Jesuitism against Catholicism.

By J. Lanz-Liebenfels.

[The Free Word, Vol. III, No. 2, April 02, 1903, p. 49-56]

A very strange title, the reader will remember!

When has Catholicism ever fought against the Jesuits? However, anyone who has read our articles published in this magazine so far will know that the Jesuits carry weapons of their own. When they fight, they fight with gunpowder that is loud and noiseless, but has a strong smoke-like quality, so that only those who are in the line, who are fighting with them, know that a battle has taken place at all.

It is hereby announced to the public, both Catholics and Protestants, that within the Catholic Church over the last 50 years there has been a bitter war, on the Jesuit side with the whole order. The battle that raged was waged with intriguing virtuosity, the battle of the national, liberal and tolerant South German world and religious clergy against the political and agitating, centralistic and cosmopolitan Jesuits and their large following.

The development, the nature of this struggle, the behavior of liberalism and the current combat situation in this great struggle unknown to the public is the subject of this sketch.

When the Jesuits raised their heads again in 1814, they found the field cleared for their reactionary seeds in the German Empire, which had thoroughly done away with the old religious clergy through the great secularization of 1803, and the field cleared for their reactionary seed, just as the secular clergy of the Rhine-Franconian region was the first to fall for the cleverly held lime stick of

romantic Catholicism, so that today this West German clergy has been Jesuit for 50 years longer than the clergy of Austria and Bavaria, in which more lective country Ludwig I, in a romantic mood, reintroduced the old Benedictines (1834), who formed an effective counterweight to the Jesuits.

Proud and powerful like the ancient linden trees of its monastery gardens, like the domes and towers of its monastery castles, the old national, unconsciously national and tolerant religious clergy stood in Austria and Bavaria with fine brats at the head! Emperor Joseph II had made the old orders' previous domestic discipline easier in many ways, the monastery dungeons had to be abolished, and the respectable position of the chapter (the entirety of the monastery's members) was emphasized more strongly in contrast to the prelates' regime, which had become a tyrannical dictatorship. The enclosure was made illusory in general, since the monasteries had to send their members to parishes and schools. The strict fasting requirements and the completion of the breviary were also reduced. A remarkable change occurred in the appearance of the members of the order in question. They walked in the fashion of the cavaliers of the time, with top hats, high boots, shaved faces, short whiskers on their cheeks and without the prescribed tonsure, unless one of them had the natural haircut, i.e. glaze! Anyone who comes to Austria today will observe the very strange phenomenon that the capitulars of the old orders, such as the Benedictines and Cistercians etc., who according to the rule should wear the tonsure maxima, i.e. the crown of hair, have no tonsure at all, while the younger secular clergy ostentatiously wear the small tonsure.

Why am I mentioning these little things! Such apparently trivial vanities are sometimes, as in the present case, of eminent importance and prove and explain more than volumes of treatises. A Catholic priest and without a tonsure, a

completely absurd combination for the patent ascetic and business Catholic of the Rhine-Franconia.

Then the Jesuit queue crept up, quietly, furtively. Here in Austria it was harder to work, first the old clergy had to be pushed away from the court and nobility, which was not easy to achieve. Then came the year 1848; The Josephinian clergy joined the freedom movement quite openly, and in Hungary they still hold to this movement today and form one of the strongest pillars of liberalism and one of the greatest sorrows of the Roman Curia![1]

Austrian liberalism died the moment the last liberal prelate left the House of Representatives and the majority of the Josephinian priests died, and it celebrated its greatest triumphs as long as every parsonage housed a tolerant priest. How did this change come about?

Liberalism itself bears part of the blame, especially the liberal Press, which made no distinction between tolerant national and Jesuit business-political clergy and complained so much about the clergy that no German wanted to become a priest anymore. But now the Austrian parishes and foundations, with their wealth and old reputation, offer their members a position in life that is only found so brilliantly in the highest ranks of the civil service.[2]

This is where the Slavic clergy invasion came from.[3] There were times, especially during the height of liberalism, when some monastery priests, who took

1 The Hungarian Cistercians, Benedictines and Bramonstratensians celebrate the memory of Kossuth the Elder, the arch-rebel and chief freemason, with embarrassment. A cleric from the Rhine-Franconian region once praised Bismarck, who was neither a rebel nor a freemason; I think his fellow brothers would tear him to pieces!

2 On average, a 30-year-old capitular (including benefits in kind) could earn 2,000-3,000 fl.! In the position of "administrator" he is worth as much as a large landowner, and holds his "days" and parties like a great lord!

3 It is very interesting to study the old monastery catalogues; in the 1850s a Czech or Slovak name appears and then whole families follow; in some monasteries there are family relationships that start with the barman and continue through the last novice to the dishwashing girl in the monastery kitchen. Real Slavic tapeworms that parasitize the interior of the monastery.

justifiable pride in the learning of their members, even accepted students from a Czech corner grammar school without a school leaving certificate in order to be able to fill only the most essential foundation posts. Thus liberalism itself had played into the hands of the Jesuits and lured a clergy that was alien to the people, smug and zealous into the country.

But what is all this compared to the subtle and yet relentless fighting style of the Jesuits. The work began first with the secular clergy, and with their own practical eye they began to lead the way from above, with the bishops and prelates. There were always Judases and nerds among the clergy, such people brought them into contact with the court and secured the episcopal islands for them. The fight was more like a siege and starvation, because the Jesuit army always had to set up an observation force outside each diocese and always have a bishop candidate ready in case an old bishop died. But the order has enough time and forces. Even before the bishops there was a very important person to whom the state has never paid proper attention and to whom we hereby draw the most emphatic attention: the director of the seminary! A single director of the seminary can alienate an entire church provincial from the state for generations to come, and in the interest of the state we call on all the relevant authorities to exercise the strictest control over the election of the director of the seminary in each diocese and to emphasize the influence of the state even more here than in the election of the bishop. In practice, the bishop usually does not have the time to deal directly with the boarding school. This is why, in many dioceses, the boarding school director often plots against the tolerant bishop appointed by the government and makes the intentions of the state authorities seem completely illusory. During the period in question (1850-1900), the "old gentleman" was degraded in the eyes of the young clergy. The head of the boarding school had a special opportunity to do this,

especially with the liturgy. It was precisely with the externals that the Jesuits began, by trying to secure sole dominance for the "Roman cut" when introducing textbooks and by using "corrected liturgy" to mark the external separation between the old, tolerant clergy and the new, Jesuit clergy. The old "Most Reverend" naturally still liked the half-meter-high, heavy baroque island, the balancing of which required no small amount of skill, while the Jesuits, in order to lure the youth, had dug up all the medieval romanticism, mysticism and art and brought it back to life in deceptively imitated, splendid colors, both in church architecture and in liturgy. At the time when the romantic Wagnerian hype also took place, when the tonsured monk played a prominent role in the novels (Ekkehard) and dramas, it was precisely the youth who were enchanted by all this historical fairytale magic. With a true crusade zeal, the young clergy preached the revival of the Romanesque and Gothic style, of Cecilian church music, of the old wide Gothic vestments with the low mitres, and they ostentatiously had their tonsures shaved, while the bishop, still from the old pre-March era, ignored them, could not separate himself from the Rococo and Empire, and did not want to miss the blaring trombones, jubilant violins and clarinets at the pontifical masses.

The gap had been created, and the Jesuits only needed to maintain and widen it. The young cleric was ordained and placed in the parish; here he became a real fanatic and troublemaker in the church and among the clergy. Forced to live under the same roof as an older, tolerant brother, trained like a bloodhound to deal with the tolerant clergy from the boarding school, he used every opportunity to portray himself as the priest of the Lord, and his brother as the "servant of Satan." The evil seed took root. The old, tolerant Alerus was at a disadvantage from the outset, because he lacked any reinforcements from the boarding school, because the director of the boarding school would beat out anyone who showed national or

tolerant tendencies before they were ordained, and the number of those fighters had to shrink more and more.

It was therefore very easy with the secular clergy. The state government had a greater influence on them than on the materially independent regular clergy. And because the Jesuits always start from the top, in Austria, for example, the government was more Jesuit than the clergy. The Jesuits did not have easy access to the monasteries of the old orders; they were initially shown downright disregard. In order to defeat the monasteries, heavy siege artillery, Rome and the Pope had to be brought forward. In fact, in the last 50 years, mainly in Austria (the Curia is not so interested in the other countries, since it fears the Austro-Bavarians for reasons already discussed), all the old religious houses have been quietly reformed according to a strict, downright harsh rule and, if possible, brought into line with a Jesuit approach. In vain did the attacked orders point to their old religious rules, to old papal privileges bought at great expense. In vain! The secular clergy, which had already been won over, were now incited against the regular clergy, and every Jesuit secular clergyman considered it his duty to prevent every candidate for theology among his parishioners from entering a monastery of an old order! In this way, the monasteries were artificially cut off from supplies.

First came the turn of the centrally organized mendicant orders, and they were the first to succumb in battle. For here it was enough to win over the General of the Order, who was revising in Rome, and a few provincials (through cardinal hats etc.) and the reform was successful.

While the Jesuits themselves dress modestly but still in a modern way (even without a shawl!), while in many countries outside Austria they even wear beards, and while little attention was paid to the old statutes during the "reforms" of the old orders, Rome was unyieldingly harsh in certain external matters! So now the

Dominicans (who are hated by the Jesuits, especially in France) had to take the great tonsure, take off their pantaloons, wear rough habits and resume the strict fasting discipline.

These were very subtle moves! These orders lost their popularity with the people at a stroke, no more candidates came forward, Dominicans and Franciscans dropped out in droves, entire monasteries became deserted! Two opposition parties formed between those who remained, the tolerant and the Jesuit-Reformed party. There were terrible and exciting scenes until someone in Rome came up with the brilliant idea of the so-called "spiritual isolation pavilions", i.e. the dissatisfied, tolerant old monks were "dispensed" from the reform but interned in certain religious houses, where they could enjoy a pension as incurable, mangy sheep until their blessed death hour and at the same time serve as a repulsive example for the young people from Poland, Bohemia and other eastern regions, thus providing a kind of menagerie of the history of the order for teaching purposes. So only the ancient orders of the Canons, Benedictines and Cistercians had held out, as an unconquered band of heavily armored men!

There were no generals of the order; the Canons and Benedictines had always been particularistic, and the Cistercians had become looser in their centralist structure since the Josephinian reform, which banned all associations of orders with fleeting calculations. Under all sorts of pretenses, particularly to flatter the ambitions of French prelates, the Benedictines and Cistercians were centralized, although this centralization is actually absurd in view of the independence of the individual religious houses. However, this trick did not work out as the Jesuits had hoped. For although these orders got generals, not all of them resided in Rome.

Of greatest importance was the introduction of the triennium, i i.e. the obligatory three-year period between the described "simple profession" and the "solemn profession", so that today every candidate for the order is only admitted to the solemn vows after a one-year novitiate and three years in the "simple profession" and thereby receives a definitive life position. During the "triennium" the "simple profession" can be released at any moment, which in most states can have very unpleasant consequences for the person released from the monastery because of the military laws. The next consequence of this clever Jesuit intrigue was that the old orders also received few or no candidates!

The forced introduction of the triennium had already created a breach in the phalanx of the old orders. All that was needed now was to look for a traitor and Ephialtes in every order's house who would help the Jesuits over the breach, and that person would be the novice master in every monastery. He is to the monastery what the boarding school director is to the secular clergy. He stands at the gate and does not let anyone in who does not suit him and his Jesuit advisors; in fact, he has much more power than the boarding school director; the novice master is also the prelate maker! The boarding school director has no influence whatsoever on the election of bishops, which in almost all states is under the influence of the state government.

The election of abbots, on the other hand, takes place by free vote of the chapter members. A novice master, who, for example, is not a novice master, is not a novice master. B. only holds office for 10 years, it is in his hands to gather any majority for any candidate he chooses.[4]

4 Electoral geometry is an eminently Roman science. On this subject, read Wahrmund's very sensational little book: The German Empire and the coming papal elections, Frankfurt a. M. 1903.

The Jesuit novice masters of most monasteries worked with high pressure, candidates with very tolerant national views were hunted down without mercy or compassion, while sycophantic Slavs were accepted in overwhelming numbers! Within 20 years, the chapters of the Austrian foundations had taken on a fundamentally different face, the previously comfortable Austrian tone had given way to a reactionary, fanatical and zealous tone. Due to the lack of education and the often very low origins of those religious, the level of education sank rapidly, the old religious houses lost contact with the court and aristocratic circles because their members were totally ruined both in language and external appearance, and they were replaced by the worldly, outwardly modest but nevertheless modern Jesuits.

The collegiate schools, which were the educational institutions of the nobility at the time, were also replaced by the more exclusive and aristocratically run Jesuit convicts. The people, who were accustomed to friendly and comfortable relations with the canons, turned away from the smug, greedy and sinister zealots of the reformed movement. While the Jesuits do not know of cloisters, and cloisters are basically impossible in modern conditions, the old orders were forced into cloisters with all the medieval strictness in order to completely isolate the members of these orders from the people! The most radical movement even wanted to deprive them of pastoral care! The rich collegiate parishes were to be used to pay the Jesuit secular clergy for their alliance!

What follows from this struggle? What does this "monks' quarrel" have to do with us, many will reply! Quite right, my friend, but just remember that the great German Reformation was also called a "monks' quarrel" at the beginning! The 500 years are almost over, we are approaching a new religious revolution, and by all

appearances it will probably start from the very place I have referred to in this article.

What lesson can Catholics draw from this struggle? The old orders present the Catholic faith in a much purer and more naive way than modern Jesuitism! Quite apart from the confession, they have created at least a historical legal title for themselves through their eminent, millennia-long social activity, through their national order status.

And if the Jesuits are now fighting most fiercely against these very Church institutions that are friendly to the people, what must we then necessarily conclude? The Jesuits are not only the thieves of religion in general, they are in particular the murderers of the old, pure and genuine Catholicism!!

The Army of the Black Pope.

By J. Lanz-Liebenfels.

[The Free Word, Vol. 2, No. 13, October 05, 1902, p. 394-402, No. 15, November 05, 1902, p. 451-459, No.23, March 05, 1903, p. 721-729]

I.

Roman Catholic Christianity today, when viewed visually, venerates two popes. It officially has a white pope, a venerable old man in a flowing white cassock with a wide white satin sash. He wears the papal stole, in which the keys are embroidered, which bind and loosen for this world and the next. He wears the heavy triple Tiara, the pluvial (vespers cloak) covered in gold. Carried between peacock feathers on the gestatorial chair, he floats blessingly over the crowd, who see in him in rapture the real pope, Christ's representative on earth. But today this splendor is only empty pomp and circumstance, a historical procession, however, of overwhelming power. But the keys with that magical power to bind and unbind, the inheritance of ancient Semitic Roman world domination, whose magic has not been broken even today, are no longer in the rightful hands of the thrice-crowned one! These keys were wrested from him by men wearing a simple black air robe; their cingulum (sash around the waist) is black, their three-barreled beret is black - they are the Jesuit generals, the black popes!

Nothing is more zealously praised and vilified today than the Jesuits. For some they are the longed-for Messiah, for others they are God incarnate. And it is precisely this interest, both positive and negative, that proves sufficiently that the Jesuits are something. But they are more than that, they are now a world power, and I dare say: the first and strongest world power!

The most remarkable thing about this world power is that, despite all the shouting and bickering, only a few of the dedicated ones know them. The general public does not know the Jesuits! They do not know their position in relation to the Pope, the rest of the world, the princes, the nobility, the state and the people. They rule the world like a unknown god, and are therefore all the more fanatically revered by their friends and all the more furiously attacked by their enemies. All blows against the Jesuits are a sham as long as one does not know them well. Nothing is more difficult than fighting an unknown enemy. They know this only too well, and that is why it is in their interest not to inform the world about it.

In this case, however, any information is like a weapon with which one can effectively counter them if they become harmful to society. If, on the other hand, these errors are left unexposed for any longer, the Jesuit enemies are only playing into the hands of the order. A major error lies in the incorrect assessment of the Jesuits' relationship with the Pope and the rest of the world. It is precisely this error that they owe their great power today! Like those tropical creepers that encircle the old giants of the primeval forests and that grow with astonishing speed from inconspicuous branches into mighty trees, only to suffocate their hosts in the end, Jesuitism has encircled, encircled and strangled the old Pope and Church. When the secular clergy or the clergy of the old orders are attacked anywhere, the Jesuits are extremely happy. For they are convinced that in the end they will be called upon as model priests to reform the "depraved rural clergy." Where the national secular and religious clergy have not yet been Jesuitized, they are the Jesuits' most powerful enemy and their most effective opponent. Unfortunately, the South German clergy have had to retreat from the Jesuits several times recently, because of the complete ignorance of this very important point among the people. On the other hand, the German Reich government in Berlin is very well informed, but

unfortunately is not only not supported in its efforts, but is even hindered because of this fatal misunderstanding (Spahn). There is a big difference between alerism and "clerical." One can be a cleric without having a "clerical" attitude. It is a striking phenomenon that the North German Catholic clergy (they are mostly secular clergy) are almost entirely more Jesuit than the South German and Austrian clergy, a fact that we will discuss below.

One of the main means by which the Jesuits control the clergy is Catholic theological literature, in which area they dominate without restrictions and without consideration. It is almost impossible for a cleric who is not connected to them to gain recognition. If he really succeeds through honest and efficient work and against the will of the Jesuits, they still know how to give him a slap in the face with various little tricks of which they are masters (Schell, Kraus, Ehrhard). The least they achieve is a "censorship note" from the Index Congregation, in which they have the decisive vote. What they achieve in theological literature and in the secular literature that they are so keen to pursue is really solid. But it should be noted here that their scientific luminaries are almost exclusively Germans (in terms of ethnicity, Franks)[1]. But they have the ambition to remain the only ones to be the first. (See the Leo Society in Vienna!) This is why things have gotten so bad in Catholic literature that publishers no longer publish any theological book that does not have the recommendation of a Jesuit. The publisher who acted against their ban would also be affected by the censorship note - which would perhaps not hurt him particularly - and would lose the Jesuit "customership" - which, given the Jesuits' colossal press activity, can mean as much as ruin for the poor businessman. In return, they offer everyone they lend a helping hand to the spiritually ambitious if

1 To avoid misunderstandings, we note that the Franks as a German tribe are far more extensive than is generally assumed. In addition to the Rhine and Main Franks, the German Bohemians, the population of the Waldviertel in Lower Austria and the Germans of Upper Hungary are also Franks. Clearly recognizable Frankish enclaves can even be found in what were formerly considered purely Bavarian regions of Upper Austria and Carinthia!

he is their friend. This is an important point of their enormous influence on the younger clergy. They often introduce very insignificant talents into literature; they thereby kill two birds with one stone. On the one hand, they commit themselves to the protégé, and on the other hand, the inferior achievements of the latter lend the achievements of the members of the order all the more splendor.[2]

Another means by which the Jesuits prepare the clergy for themselves are the so-called spiritual "exercises". The word sounds military, and the order does indeed have something of a military rigor about it. "Ecclesiae militantis" begins their founding bull. The "exercises" are an example of this. They consist of exhortations, often 3-4 or more in one day, held by the best speakers, meditations, devotional exercises, etc., and usually end with confession and communion. The exercises are often repeated for 8-14 days. The Jesuits organize such exercises at least once a year, separately for priests and for monks. During their stay in the large order houses, the priests are given a loving and hospitable welcome. Everyone is welcome. Distractions are not allowed during this time, and house discipline usually even requires silence. On the other hand, material care allows for nothing to be desired and in this they do not have the narrow-minded view of some orders that frown on meat dishes. The spiritual pleasures offered to the "exercisers" are certainly enough to shake a not entirely hardened mind to the core. Their meditations do not have the character of our idealistic German mystics. They are focused on the practical, but are permeated by the realistic, gloomy glow of the Spaniard Ignatius of Loyola; for his "Manresa" usually forms the basis of the meditations.

2 Compare the famous brochure "Jesuitism in its essence, its danger and its fight" by Dr. F. Heiner (Schöningh, Baderborn) 1902 and the supplement to the Munich General Newspaper No. 174.

Their effect is powerful. The first meditation is usually about death. Death, there is nothing more personal! The topic speaks to everyone, suits everyone. Even against one's will, one must follow the speaker. These meditations have an outwardly interesting form because the speaker meditates aloud, as it were. The power of the speech increases when the speaker addresses himself. With all the crass realism he depicts his sickbed and his death, lying on the bier, in the grave; it works, and in the end every word is a scourge for the tortured soul clinging to life! But these are the foundations of modern, spiritual Jesuit asceticism, which has a deeper and more lasting effect than the penitential belts, lashes and fasting days of the Middle Ages!! And all of this is presented in impeccable, perfectly formed speech by the best speakers! The importance of such priestly retreats should therefore not be underestimated; they are a powerful shackle that keeps the rest of the clergy loyal to the order.

But not only the ordained priest, but also the future priest is under their control in the seminaries and alumni. Their main aim is therefore to put people who are acceptable to them into such directorships, so that any mangy little sheep can be denied entry into the sheepfold. Thanks to this practice, the younger Austrian clergy are becoming more and more denationalized and Jesuitized. One clergyman even went so far as to claim that German-Austrians have no calling to the priesthood! The result of this is that the overwhelming majority of Austrian schematisms, even in purely German parishes in Inner Austria, show clergy of Slavic birth and Slavic background. The German-Austrians are so torn and confused because they no longer have a national clergy! In the churches that German hands built, German swords defended for centuries against the wild peoples of the East, where every church stone is embellished with German blood, where German bones are rotting on the church walls in the cemetery soil, there

today is the clever, slavish slave, fattening himself on the fat benefices that the pious German spirit has established as a saving of German industry. He does not understand his parishioners and they understand him even less when he drones on some memorized sermon in horrifying and comical Bohemian German. This does not happen in Bohemia or Moravia, one can experience it in the Archduchies of Austria above and below the Enns, and even in the imperial capital and residence of Vienna!

In the same city, it can happen that a sermon that you heard at 9 a.m. in one church is heard at 11 a.m. in another church by a different preacher, but with the same "accent". The agreement between these two men of God does not arise from any supernatural imagination, but has a very earthly basis in the fact that both memorize the same sermon. Practical German-Austrian Christians have therefore given up attending sermons, but have instead acquired the relevant sermons. At least they are written in pure German and are understandable.

Completely stunted and ignored, small remnants of nationally minded clergy have survived in some areas of Lower and Upper Austria, in Salzburg and Tyrol. Above all, it is the ancient founders of the Canons, Benedictines and Cistercians who, until a decade ago, educated their priests in their own "home schools" without any outside control in a way that was anything but Jesuit-friendly. Through intrigues initiated by history, the Jesuits managed to ensure that the home schools were attended less and less and that education was entrusted to them (in their brother inn Ronvikt). These home schools (St. Florian, Klosterneuburg, Göttweig, Heiligenkreuz) are now barely eking out an existence and they will certainly disappear when - the Salzburg University comes into being!

It must be obvious to any logical thinker that this university will never have any significance for the secular faculties. Salzburg, the ancient main sanctuary of

the Bavarian tribe, which Rome and the Franks allied with Rome have made into Rome's strongest outpost, the "German Rome" since early times, whose archbishops bear the title of "Primate of Germany" and who claim to be the "German Popes", is to become the Zwinguri of the Bavarian-Austrian clergy who have not yet been denationalized, not yet Jesuitized, and who in their short-sightedness are themselves putting together the building blocks. There, the hard-headed Bavarian and Austrian secular and religious clergy, who have always been rebellious against Rome - Salzburg twice threatened to become the center of a Germanic national church - are to be put to shame under Wolf Dietrich von Reitenau and under Hieronymus Colloredo. Rome does not fear the Protestant Saxons; there was never much to be gained from them and their poor country. Rome is not afraid of the Gerren family of the Franks either; an ancient alliance chains Rome to the Franks! The Franks have protected Rome from the Arianism saved, but in return claimed Rome's inheritance, world domination. The question comes to a head as a racial question! And strangely enough, if we let the most important Jesuit names pass, if we look at their catalogues, if we put together the authors of books, we come to the surprising result that the greatest intelligences of the Jesuit order, the core troops of their order, come by birth and name from the countries on the Lower Rhine, the old ancestral nobility of the Franks! The proudest and oldest noble families of Old Germany are represented! Rome trembles instead before the Bavarians, who sit on the Alps and look down on the Italian plains. It is afraid of the Bavarians, the last remnants of the once mighty Goth people, the bearers of the old Arian Church,[3] a Church that is as old as that of Rome and was once larger than it, which perhaps, indeed certainly, would have destroyed the Roman Church had the Franks, the old rivals of the Goths, not

3 Dr. Alexander von Peez in Vienna drew my attention to the importance of Arianism! He is also credited with being the first to properly appreciate the unique position of the Franks in world politics. See A. v. Beez: Erlebt und Erwandert, III, Vienna (Konegen) 1902.

intervened. One should not be mistaken in believing that Protestantism will one day defeat Rome. It is yesterday's news, it is, so to speak, a plebeian upstart that can show no legitimacy or fine tradition. Let us not deceive ourselves, we humans are like that and revere historicism above all else! Arianism, on the other hand, has legitimacy, a legitimacy 1000 years older than Protestantism, and at least as old as Rome. Dogmatically, its standpoint is also more modern than that of Protestantism - we mean orthodox Protestantism - since Arius sees Christ as a mere human being.

The external traces of Arianism may have been very much erased in southern Germany. But it should be noted here in passing that the Lombards were still Arians in the 7th century and are considered the last adherents of Arianism. The Lombards were old friends, allies and tribesmen of the Bavarians. When the Lombards became Catholic, the Bavarian tribal dukes preferred to choose Lombards as missionaries and monastery founders and avoided the Franks wherever possible! After the destruction of the Bavarian tribal duchy by Charlemagne, all these traces were thoroughly erased, the old nobility almost completely melted away or was heavily mixed with Frankish blood. But the people remained pure, this strong people of rich and proud farmers. In Old Bavaria and Upper Austria, the descendants of this people still live, with the same hard, indomitable peasant skulls that still dream of a German national church. There has been no lack of attempts, and we add to the two cases mentioned above those from more recent times: the German Catholic movement (Döllinger) and the very modern Get-away-from-Rome movement. If the lecter movement had distinguished between clergy and clergy - i.e. old national clergy and young Jesuit clergy - if it had not attacked everything that wore a black robe with blind fury, the movement would have taken a different course, perhaps the same course as Rome in its fear imagined! Rome still fears the mass defection of the Bavarian-Austrian

clergy and therefore Salzburg, the Roman-Frankish-Jesuit stronghold in the middle of the old Bavarian tribal nobility.[4]

Only those who are intimate know what a tremendous tension exists between the old collegiate clergy - the schematisms of the Austrian dioceses show that the names and births are predominantly Upper Austrians, i.e. pure Bavarians - and the Jesuit-friendly diocesan bishops and the fanatical Slavic-Jesuit secular clergy.

This brings us to another important point in Jesuit church policy, their enormous influence on the appointment of bishops. Their influence is based mainly on their extensive, mostly family connections in the highest circles. It would be too extensive to go into individual cases here, but from this point of view some newspaper reports on more recent bishop appointments, particularly in the German Reich, become understandable. The German government - it should just be noted here - has recently shown great foresight and praiseworthy independence in this regard. (Bishop Willi and Bishop Benzler, both belong to old orders; the first is a Cistercian, the second a Benedictine from the Beuron Congregation, whose reputation is constantly increasing, but whose beneficial work is carefully concealed from the general public - also a Jesuit intrigue.[5] Bishop Lingg of Augsburg! Dekterer was preferred to the Jesuit-friendly candidate! Würzburg University affair!)

So far we have mainly considered the German clergy - as the most obvious. What about the clergy in other countries? The strange observation is made that the Jesuits generally have the greatest influence in those countries where few or no old orders exist, but that it decreases where lecterns are flourishing. In England they

4 Strasbourg should become the same for the Alsatian-Baden clergy!

5 One should also think of the recently much mentioned Baron von Stogingen, Abbot of Maria Laach.

have great influence, which they try to increase by approaching the Episcopal Church and trying to promote it through theological concessions. In France they also control the appointment of bishops, but the lower clergy are Gallican-minded in that they renounce a career.

They show the greatest leniency towards the Spanish and Italian clergy, as well as towards the completely rotten South American clergy. Their influence is slight in North America, where Americanism has recently been stirring in the clergy. They are very active in their missionary work and achieve very commendable successes by adapting themselves to the customs and peculiarities of the various peoples. If we look at their large territory, the center and stronghold is, as already mentioned, the region of the Lower Rhine, Belgium and Holland - the old homeland of the Franks! Rome and the Romans are just the historical decoration, the old company under which the Frankish master race strives for greater world domination in the Priest's Rod!

II.

The Jesuits, the army of the black Pope, not only control the clergy, but, mindful of the Bible's words "strike the shepherd", they have materially and spiritually subjugated the legitimate Pope, the "white Pope". Today he is a sheep without a flock, since they control his clergy and his people. But they have put him in chains so that he is forever at their mercy. It was not Garibaldi and the Porta Pia, but the Jesuits and their dogma of infallibility that overthrew the old Papacy and wiped out the last traces of the old Church! They have given the vain Pius IX a new life the promulgation of that dogma suggests that their money has bribed the Italian and Oriental prelates and, despite the warning voice of the German episcopate, the naive "Pius IX" has devoted himself to the Jesuits. A purely objective, clear-sighted and sincere Catholic theologian will not fail to note that the

dogma of infallibility is the weakest dogma and that its defense without subtle sophistry is impossible. Recent Catholic Church historians who do not belong to the Jesuit clique but whose position or office imposes moderation cannot treat this topic in any other way than by simply leaving it aside or only touching on it superficially. (Ehrhard). The spiritual leadership of the church, the influence on dogma and discipline, was taken away from the bishops and the council they formed and replaced by the papal puppet, whose masterminds are the Jesuits. They are thus above the pope and bishops! Since, as stated above, the Jesuits have absolute dominance in Catholic theology and literature, since they represent almost exclusively the Catholic theological intelligentsia, to whom should the "infallible" Pope turn in the many questions of dogma and discipline that arise every day, other than to the learned Jesuits, since dogma in principle deprives the bishops - the natural advisers of the Pope, the representatives of the individual national churches - of any right to interfere and only grants them the curious "controversial law", i.e. They can hold a learned "speech" with the Pope and among themselves, but what is being done is what the Jesuits suggested to the Pope (see Vatican Council!). The Pope himself, however, has his hands tied. It is simply unthinkable that an ordinary person, unless he is a theological genius, which can be found among the German Jesuits but not among the Italian prelates, could have the entire enormous treasure of dogma and the mass of council decrees in his head. An infallible Pope, however, would have to possess this rare genius! The Curia has to solve such questions every day and decide on complicated "case". The number of these is so great that they cannot even be presented to the Pope for signature; however, the decisions on doctrines of faith and morals must be drafted with the greatest caution more than ever, because a new scientific discovery can be made at any moment and some dogma can be overturned or a miracle can be stripped of its supernatural character. At any moment a forgery of documents, a forgery in the canon law, a fraud à la

Leo Taxil can be uncovered, and the poor "infallible" Pope is "infallibly" disgraced! Every Pope must be gripped by this fear and therefore he is happy to leave this difficult business to the Jesuits. They have now devised an incredibly clever system by which they can control the Pope and the Church on the one hand, and on the other hand prevent any possible disgrace.

The answers to the questions are usually similar to the information given by the Delphic oracle - obscure and unclear, either through mystical-poetic long-windedness or through laconic brevity. The answer is often "yes" or just as simply "no". The particularly clever "Rogandi sunt probati autores" (i.e. ask the proven authors), who are almost exclusively Jesuits: Sanchez, Laymann, Busenbaum; or the famous Alphons Liguori) is also very common. A second point is the intentionally unclear formulation of the dogma itself. The Pope is only infallible when he speaks "from the chair". It is significant that no theologian can specify exactly when a letter from the Pope is to be understood as a "letter from the chair" and what special form this letter must have! This question is of fundamental importance for the past and the future. There are papal letters from earlier times in which popes would claim errors according to today's church doctrine. The Jesuits, however, have turned their backs on the attacks by giving these letters the importance of private letters that do not fall into the area of dogma and have the same theological value as, for example, the private conversation between the Pope and his valet about bad or good weather forecasts. However, this way of fighting is more important for the future! The "infallible" Pope will wisely refrain from explicitly describing a document as "from the chair" in the future; for if he ever makes a fool of himself - which is easily possible with the advances in modern science - the document in question can simply be used as a Stamp "private enunciation" and the matter is settled.

What is the Order's relationship with the princes, the nobility and the powerful of the earth? It has relations with the entire European nobility, from which a large part of its members also come. That is why it is so difficult to deal with them. In the spirit of Nietzsche, they find the master race "pre-eminent", and if some Nietzsche essayists use the paradox that Nietzsche would have arrived at Catholicism if he had consistently implemented his ideas, then I dare say that he would have arrived at Jesuitism. They are aristocrats through and through, hierarchical aristocrats! They can never, ever go along with the socialists. That is why you can see that in Austria, Belgium and France[6] they may allow the so-called "Christian-social parties" to pull the roasted chestnuts out of the fire for them, but they never take the lead of these movements themselves and only occasionally support them. They leave such small work to ambitious protégés; if one of them makes a mistake, the order is completely saved. Their attention is instead directed towards great things and only towards the great. Where the family relationships of their members are not sufficient, the men are helped by "lay retreats", in the case of the men. Confession for women and school for the future generation. (The lay orders are also discussed below.) As far as the lay retreats are concerned, they are generally similar to the priestly retreats discussed above; only the topics of the meditations are less theological than political! They are given the slogans of their politics and their friends are given the directive.

The nobles of the kitchen - especially in France - are also the ones who usually serve as front men when it comes to covering up the temporal affairs of the

6 Their politics in France are the darkest for the laymen. It would certainly be easy for them to see one of the "wandering kings" on the throne. But their time has not yet come! First the Republic must give the powerful rival orders a helping hand. Even the Bourbons, who are in question and always have a Gallican touch, will have to wear a few patent leather boots and provide evidence of their reliability before the order gives the slogan for revolution! Combes, perhaps the most sensible "monastery politician" of the Jesuit era, sees through the intrigue and clearly distinguishes between orders that are friendly to the Jesuits and those that are hostile to them!! Hence the noise!

order. Women - who, even without the completely superfluous emancipation of women, always have the greatest influence on public life - are made subservient to Jesuit plans through confession. The word "confession" makes not only Protestants but also staunch Catholics shudder. The reason why confession is so unpopular lies less in the matter itself than in its outdated, uncomfortable external form. It is this: the long kneeling in the impractical and unhygienic confessionals, the public nature of the act, the recitation of confessional prayers that are not long but difficult to memorize. The Jesuit ignores these external forms; he visits the noble lady, the confessor and the penitent sit opposite each other in comfortable armchairs in a living room, no kneeling, just the delicate reciting of lip prayers. The whole thing unfolds like the sincere exchange of opinions between two friends. A simple remark in which the penitent expresses his remorse is enough to preserve the character of a sacramental act. It goes without saying that only the most intelligent of the order's intelligentsia are chosen as confessors; and that says a lot! These men are theologians, scholars, practitioners, diplomats and speakers all in one. After the usually inadequate confession of the noble penitent, the confessor begins with all his virtuosity; as a fine psychologist he knows how to grab hold of the woman's emotional side and inspire her with the idea he wants; for nothing is easier than to inflame a woman with religious fanaticism. The man is the creator of the world, the woman the nurturer of religion! The man has various ways to become immortal, the woman only one, that of holiness!

The Jesuits have incorporated these generally accepted principles into their system of struggle, and this is one of their greatest strengths, which we cannot hope to break until the nature of women changes! Violet canons' berets, bishops' mitres and red cardinals' hats are so often determined by the weaker sex. World history, viewed from this standpoint, would take on a fundamentally different face;

dark points over which our historians rack their brains would be cleared up at once. On the other hand, an ambitious striver only needs to put himself under the wing of the Jesuits, or if he has relatives in the world, then it is in the world's interest that the man should be given a prominent public position. These "business connections" with some families often date back hundreds of years and it is hardly likely that they will be dissolved overnight, since the Jesuits jealously guard the youth in their schools as their exclusive domain. It must be said that their schools are run excellently and outwardly in a completely modern spirit. But it should be noted that they are not elementary schools, they are pronounced educational institutions of the nobility and wealthy bourgeoisie. It is precisely their exclusivity that secures their good reputation and fills the classrooms with the sons of high aristocrats and crowned heads. In the state schools, the equality of class, as normed by law, prevails, and the not always great intellectual ability of the noble offspring would be too much diminished by plebeian competition. In contrast, the education that the Jesuits offer is a thoroughly practical education for life. They teach young people ways of life and manners, they accustom them to punctuality, economical use of time, and a certain modest accuracy in their appearance; through theatrical performances - an old custom of the order - they make good speakers out of their pupils, who can do gymnastics, play, swim, fence and ride. They let the young people let off steam in physical exercise as they please, and wherever they can, they have a practical and tangible effect on the lively imagination of the young.

The schools also cost the Jesuits a lot, because the boarding fees for what is offered - full board, studies, accommodation, etc. - are minimal, so that even the higher civil servants can afford them. The careers of the Jesuit students are taken care of - which is also not the case for the state institutions, because if someone wants to make it, his schoolmates or their influential parents will certainly help

him. Or if someone is already high and wants to go even higher - who doesn't want that these days? - he only needs to turn to the priests, who will guide him safely up the path. This applies not only to political careers, but also to military careers (France). The Jesuit school system is a great organization in which one thing influences the other, one thing supports the other: the Jesuits the parents, parents the Jesuits, the pupils their teachers, the teachers the pupils, the pupils each other. This creates a compact social class whose interests are mutually linked, and it solves social questions that our social politicians have been thinking about for a long time and will continue to think about for a long time, if they do not send their children to Jesuit schools. For the strange case often occurs that a liberal or not at all Jesuit-friendly father sends his son to the Jesuits because he knows that he will become something there." As long as the state does not finally break with the miserable method of educating grammar sexes, the next generation will become more and more neurasthenic and incapable of fighting a life, the master sex will become too cocky and social eruptions are inevitable.

They control the upper classes with simple but effective means. But they are downright masters in controlling the middle classes, the actual people. Every government could learn from them how to influence and organize the masses.

These are again extremely simple, albeit somewhat cruder means, which are calculated on the vanity, credulity, mobility of the masses and the penchant for the new and the strange, and which prove that they are perfect people psychologists. The means are missionary sermons, the lay orders, new cults of saints and in to a lesser extent the press.

Nobody values and cultivates the spoken word more today than they do, because despite the printing press, telegraph and typewriter, it still has the upper hand, especially among the common people. Their mission sermons are actually

nothing other than the described "exercises" held on a large scale in large churches in front of a large crowd. The process of such a "mission" is something like this: A bishop or a priest finds that religious zeal has waned in a certain area - (this is usually given as the official reason; in fact, the main reason is usually servility towards the Jesuits; the bishop or priest is compensated by them in other ways, through patronage, etc.) - and the "mission" is announced by posters on church doors and also by private friends. The people, who like to attend any spectacle out of curiosity, actually flock in large numbers to the church in which the missions are held on the "initiation day". The "initiation" is combined with church festivities, the parish dignitaries receive the mission preachers, and they immediately begin their really strenuous task of giving 3-4 sermons on one day, hearing confessions from 6 a.m. with relief until 9 p.m.! The sermons have the same theme as the "Exercises", only they are more realistic and drastic, just like the people. The people surrounding the confessionals are further worked on in confession, and unfortunately all too often family life is indiscreetly interfered with. Here, too, the female element is mainly fascinated. A communal reception of Holy Communion and the erection of a mission cross solemnly conclude the popular mission, which usually lasts eight days. With the large crowds of people, the local church is usually not sufficient, and the sermons often take place outdoors under a large old tree or in the churchyard. The people are instinctively attracted and captivated by this scene, as it is too reminiscent of the service of the pagan community newly converted to Christianity!

The effect of such missions can of course only be temporary. To ensure that the effect lasts, lay orders or religious associations (e.g. the Marianist Congregation) are founded among the people. In this way, the masses are permanently organized and won over to the aims of the order. (The Marianists

played an important role in the Culture Struggle. They still have a very powerful influence in the election campaigns in Austria today.) These lay orders are, as it were, the skirmishers and auxiliary troops of the order. They would first have to be defeated before the main force could be brought into contact, a very difficult undertaking, which is a matter of course given the circumstances. It should be mentioned in passing that the Jesuits completely control all of the many nuns' orders, which are growing enormously from year to year. The old nuns' orders have all disappeared, and in their place have come congregations with the most furious names and costumes, but organized according to a rule permeated by the Jesuit spirit. Today, the nuns' orders are richer than the men's orders, they manage their economy very efficiently and economically and are a factor in public life that should not be underestimated, as they have incredible amounts of money and an almost pathological religious fanaticism. In their girls' boarding schools, they also have a similar effect on young women as their clergy brothers do in their boys' boarding schools.

In recent times, this side has also been propagating all the strange, hysterical cults of saints that will soon completely overwhelm the old church beliefs.

There is the Mother of God of Lourdes, the Sacred Heart cult, the Sacred Heart of Mary cult, the Moses cult etc. It is a well-known phenomenon that religions are becoming more and more feminine in recent times. In this, religion is only following the general trend of the times, and it is again a testament to the Jesuits' keenness that they give in to the people and allow them these new-fangled "saints". But serious-thinking men must regret this behavior, because it leads us away from the old, strong, manly religion of our forefathers, which brought so many beautiful pagan-German traits into Christianity, in a way that no other people has grasped and penetrated the essence of Christianity as much as the Germans. On

the other hand, the Catholic and Protestant tribal brothers are separating themselves more and more from one another, because the one jokes and mocks, and rightly so, while the other is outraged. The Jesuits have a very peculiar policy of saints. In addition to other church business, they have also monopolized canonizations.

Out of jealousy of the old clergy of the order, whose saints - such as Martinus, Leonhardus, Georg, Florian, etc. - were deeply embedded in the hearts of the people as representatives of ancient Germanic deities, have penetrated, they violently suppress the old folk saints, who at least have a historical justification, who were so often the battle cry of our forefathers in the fight of German culture against the eastern barbarian and heathen peoples. What do we Germans care about Ignatius, Xaverius, Aloisius!? How many Germans are there who, against their will and to the glory of the Jesuits, have to carry these saints around with them their whole lives as baptismal names!

As far as the popular press is concerned, it is consistent with what was said above about the literary press. The order spends a lot of money on it, but prefers the spoken word to the ordinary people.

And despite the many effective means, they can only completely hold the middle class in their thrall. The lowest class of people still treat them with distrust and hate them. The reason for this lies in the instinct of the herd people, who sense the masters in these priests! They know this very well themselves, but as experienced social politicians they have the completely correct feeling that these masses are just masses of zeros who, unorganized and without intelligence, may sometimes go overboard, but after a few lashes of the whip, they hide again like punished dogs. If we take a look at the whole situation, it becomes clear that their

area of control is downright impressive. In terms of space, it knows no borders of states, countries and peoples; it stretches across the entire earth.

The Order therefore stands above the state governments, and its abolition in a state does it no harm, but rather spurs the Order members belonging to that state or people to increased energy, which is a characteristic of all emigrants! They are closely linked to the rulers of all civilized countries, because their core group comes from the ruling family of the Franks, who have been connected with Rome for over 1000 years and carry within themselves the feeling of being destined to be masters of the world and heirs to ancient Rome, from the position when Leo III decorated Charlemagne with the imperial diadem, the external symbol of Roman world domination and all the rights associated with it.

III.

" Let them be as they are, or let them not be." These famous words of the Jesuit General Lorenzo Ricci, who thereby rejected any reform of the order, resulted in the expulsion of the Jesuits from France (1764). So it is better not to be than to give up the internal organization! There is a deep meaning in the dictum of the order general, it contains a good deal of the inner strength of the army of the black pope. We will not give a detailed picture of the inner life of the order here, enough books have been written about it. We will only highlight a few striking points which, to our knowledge, have not been sufficiently appreciated in either theological or secular literature. They are also, like all the weapons of this army, hidden in the wide folds of the canon law, which our lawyers usually only know about 14 days before the exam and 8 days after the exam.

The army of the black pope, we say right away, has the most modern intellectual weapons at its disposal and its organization is based just as much on like its school system and its foreign policy are based entirely on modern principles.

I will first mention just two words: the "simple religious vow" (votum simplex). By "votum" (or "professio") we understand the three ordinary religious vows: poverty, obedience, and chastity, to which the Jesuits, seeking Christ, added obedience to the Pope as a fourth vow. Now the "votum" in the old orders (Benedictines, Cistercians, Canons), apart from all religious accessories, is nothing more than a mutual contract for life! The votary assumes the obligation of the vows for "eternity", the foundation or monastery the obligation of maintenance appropriate to the status. This relationship is (at least according to the intention and practice of the old orders) an indissoluble one. Therefore, no matter how much the monk who has taken the "votum" may be guilty of, the order can punish him, but can never expel him against his will and thus shake off an undesirable member at will. This vow, peculiar to the old orders, is called "votum sollemne", "solemn vow", because it is performed solemnly and publicly in the church in the presence of the people. The insolubility and reciprocity of the "votum sollemne" has become part of the popular consciousness as well as the legislation of the states. For example, in Austria, which is known to be a major repository of legal antiquities, the "votum sollemne" (inability to make decisions) and the Cheverbot (prohibition of che), i.e. a person who has abandoned his solemn profession and returned to the lay state, is not granted the completely free right to dispose of personal property and even less the right to marry, even if he changes his faith, even if he becomes a Muslim or is circumcised, a concept that is ten times stricter than the original

ecclesiastical concept, which wanted to do complete justice to both parties and imposed equal rights and equal duties on the religious house and the votary.

The Jesuits have now come up with a very clever, one must say "modern" arrangement in place of the plain and just "votum sollemne": the "votum simplex" or the "simple vow", a legal pitfall of the worst kind. The "votum simplex" has exactly the same obligation (i.e. a lifelong one) for the votary as a "votum sollemne". But the relationship can be dissolved by "dispensation" from the Pope or indirectly from the superior of the order. Up to this point, the matter would still be quite in order, although the word "dispensation" alone usually masks some kind of canonical trap. In Catholic theological books there is a profound silence on this subject. The matter is dealt with with a few superficial phrases and lengthy Bible passages and "canons". The subject is of course completely alien to Protestants. The matter is very difficult! On the one hand it is claimed that the "votum simplex" has the same obligation as the "votum sollemne", but on the other hand there is supposed to be a difference! What is the difference? It lies less in the wording than in the practice of this law! In practice this "simple vow" has become a one-sided, unjust, oppressive contract to the detriment of the votor! Through the "simple vow" the order or the religious society has the votor completely in its hands. For if a "simpliciter professus" wanted to leave the Order, the superiors of the Order need only refuse him the "dispensation" and he remains bound forever, a case that occurs very frequently in modern women's orders, since it is usually the property of the voters that is involved. On the other hand, if a superior, for some reason, however vague, does not like a "simpliciter professus", he can dispense and dismiss him without further ado. If we translate the whole thing from the pious and long canonical language into short, practical German: the "solemn vow" is a secure, definitive appointment of the member of the Order; The "simple vow" is an

extremely uncertain provisional position, without any notice period, whereby the person taking the vow risks being mercilessly thrown out onto the pavement from one day to the next by a rebellious superior, a procedure which even the most backward states do not allow even for the ordinary clergyman. Anyone who chooses the clerical profession (i.e. as a Catholic) or joins an order today usually makes himself unsuitable for any other profession, and a "change of profession" is usually very difficult, if not impossible. Just consider the consequences of this peculiar practice of the "simple vote". From the point of view of the Order, it is a first-rate means of organization, a fine-meshed sieve through which the incoming members are passed. This is another example of how modern the Jesuits think! They do not use the stupid intervention of the Middle Ages to keep the members of the Order together.

The "simple vote" keeps the fickle ones in the order better than the foot-thick walls of the monastery. It maintains strict discipline, particularly in sexual matters, better than fasting and flagellation. "Chamfer," "children of the world" are weeded out. How much misery, how many ruined lives, how many crimes are the pious "servants of God" indirectly guilty of as a result! The perfidious thing about the matter is that every uninitiated person must see in it only the strict fulfillment of an ecclesiastical law, a pious righteousness! Is it not then lenient of the "Holy Mother of the Church," of the "Holy Order," to "lovingly loosen the fetters" of someone "who has no calling," who does not have the spirit, and to release him free? Yes, but my pious gentlemen, where do you have the yardstick or the liter measure with which you measure the "spirit of the priesthood"? That is nothing but a vague phrase that is juggled around like a ball.

The old orders today, contrary to their old rules - it is actually ridiculous - first have the "simple vow"; and only after the "simpliciter professus" has been

examined for three years is he admitted to the "solemn vow", i.e. definitively appointed. The Jesuits have only the simple vow."

Now the fanatical zeal, this tenacious energy that inspires the entire black army, can also be explained psychologically. It is the fanaticism of the Janissaries, of those whipped into battle, for whom a sophisticated order institution blocks any way back to life, to the flourishing, alluring life forever. These are the most furious fighters, who inflict wounds in order to forget their own heart wounds.

Why have we descended into this canonical labyrinth in the first place? Does the public get anything out of it? Oh, yes! Because no one can be found to take care of those thousands of tortured souls and because everyone should be warned against joining such orders! I am thinking here in particular of the numerous and overcrowded newer congregations of nuns, whose organization is based entirely on the "simple vow." What a mild punishment is the medieval interference compared to the sophisticated modern martyrdom of being able to see life and its joys and not enjoy them! In these western harems they breed either criminals or martyrs.

It is a duty, it is a completely normal human duty, to remember these poor, oppressed, exploited beings. They have no lawyer! Because the black masters and harem guards will not speak about this subject, while the public will know nothing about these canonical devilries, since they simply do not believe that such conditions are possible in orderly states. Therefore we call out to all the decisive factors: I am not as I am, they must not remain as they are at any price. Away with the deceitful "simple vow", away with this pimping contract! Well, let the Jesuit snake come, it will be harmless once its poisonous fang has been broken out. And the person (minister or representative) who pushes through the motion to abolish the unjust "simple vote" will be cheered by a thousand freed slaves whose rescue he has thwarted. You cut down a tree at the roots with an axe, not by cutting off the

branches with pruning shears. Thousands of people, priests and nuns, who today have to support the great black army with their minds, their bodies and their financial capital, will think freely, liberally and tolerantly and will thank their liberators for it.

From the extraordinarily well-conceived institution of the "simple vow", which bears the mark of the provisional, changeable and dynamic, other peculiarities of the Jesuit order's discipline develop organically.

In contrast to the immobile, stationary old orders, the Jesuits adhere to the principle of freedom of movement; each member can be employed at will in any of the order's houses scattered all over the world. In this respect too, the order is organized in a very modern way; it is centralized, the general in Rome controls everything, he has all the strings in his hands. The advantages for the order arise automatically from this. It becomes international, cosmopolitan, any nationalism of the individual members is suppressed from the outset. On the other hand, the individual's horizon and intelligence are expanded through the many trips and the constant, lively traffic between the individual houses. Where is there, or where was there, a similar institution in the world that can show such a physiognomy!

If there is a need to make a big move somewhere, they gather at the relevant point, in the relevant houses. Their freedom of movement contributes not a little to their sophisticated polish, with which they can easily charm those who judge superficially. Hand in hand with their freedom of movement goes their current practice (since their re-establishment) of avoiding large immovable property, or at least covering it with lay straw men. They are - again a modern trait - for liquid capital, for money, of which the Order alone must possess colossal quantities; But if you add to that the capital that is available to them through the women's congregations and through their powerful, influential and willing friends - with the

latter, of course, at interest, for example, in exchange for a small princely or king's crown, or even cheaper in exchange for a minister's hat or a bishop's mitre - then this mass of money reaches a size that is simply fairytale-like; it is no longer private capital, no longer state capital, nor national capital, it is world capital. Where do they invest their capital? Even if they speculate on the stock exchange together with the "corrupted" Jews, how could they invest their capital better than by building more and more new houses and churches, new fortresses for their world army, new schools as new advertising offices, by sending more and more newspapers, printed matter, etc. around the country! The number of members of the order grows from year to year, and so does the number of their blind, enraptured admirers! At any moment they can demand the interest back, the money will be brought to them by the bushel load, the businessmen who do splendid business by providing for their houses will protest against the redemption of the houses, petition, and if force is used, they will even revolt. This shows how clever and modern their monetary system is. Money has the power to attract people; because they live mostly on cash, they are respectable and much-demanded consumers, never competitors. The same sober considerations must be applied to the school and congregational struggle in France. The large schools of the orders are scattered all over the province. A school with 300 pupils, 30 priests and servants is a customer not to be underestimated for the businessmen. And they prefer the ringing silver coin on the counter to the most ringing liberal phrase. Money attracts people and earns money by letting them earn. And the Jesuits make money, it must be said, they pay cash, immediately and well! They support small businessmen in particular, that is to say, the middle class, and they do so with calculation, because they are more or less the main representatives of the people. Unfortunately, this breeds a completely disgusting religious hypocrisy among the people.

The money spent on schools brings in a large interest in the upper classes. It strikes - France shows it, and one can always cite it, because the newer congregations all have Jesuit regulations - it knocks the swords out of the hands of officers and generals when they are asked to take action against the religious houses, it dictates the decrees to ministers and princes, with which they come to the aid of their former spiritual teachers, to whom they often owe their position.

All disputes are of no use, and our very progressive age is seeing the men in cowls rule the world as never before. What is a minister, what is a chancellor, what is even a member of the dynasty compared to the simple Jesuit confessor who advises princes? It is true that those on the heights of the thrones are simple people! They approach anyone who approaches them with suspicion, or with a certain gracious condescension. The ruler always sees his friendly princes, the family members of the dynasty, as subtle envious people, as conspirators; the servile scoundrels, on the other hand, inspire contempt in him, because they come to beg him for something. The simple Jesuit priest, on the other hand, comes in and out as he pleases, gives the prince in the most dissident matter what is and has always been the most precious thing for a prince, good advice; he can give this because the Jesuit comes from a school where one learned to govern the world, he gives this advice for free (apparently), and in fact without any personal advantage for himself. Selflessness impresses, especially those on the thrones, who are surrounded by personal self-interest all their lives. The Jesuit adviser therefore becomes just as unselfish to the prince as he has long since become to the Pope.

The spiritual advisor is much closer to the prince than even the prince's family. And no wonder then that if the priest asks for something for the order, not for himself, the prince uses the opportunity to show his gratitude. Men like the Jesuits will not be fobbed off with the clatter of the order's tin! Women and our

thoroughly feminized society today still enjoy that. But people remain vain, even if they are Jesuits, and their magnificent organization would be incomplete if it did not take this primitive human trait into account. Men do not play with external land, men play with people's hearts. And does not the simple Jesuit priest who controls the prince seeking advice do this? To be a prince is great, but greater to control princes! That is satisfied ambition! And the Order ensures that the ambition of every member is satisfied as far as possible. Nowhere else are capable men more valued than among the Jesuits. There is no patronage, everyone gets the place he belongs to! They achieve this through systematic division of labor - another thoroughly modern principle. There are teachers, scholars, writers, artists, theologians, preachers, confessors, diplomats, engineers, builders, chefs, everyone has the opportunity to become a virtuoso in their field, a "spiritual specialist", etc. The Order spares no expense in this area either. And if one of the spiritual scholars considers it important that the world learns what kind of saffron is meant in the Song of Solomon, 4, 14, then the Order will certainly find the means to send the researcher in question to Palestine for several years to conduct local studies on saffron. In comparison, the scant and paltry subsidies provided by the states for scientific research trips are pure poor man's economy.

This yielding and understanding of the superiors' approach to the studies and work of the members flatters their personal vanity. It is precisely the strictest ascetics who are the most arrogant and vain people, for can there be a more perverse object of vanity than canonical holiness? Because everyone occupies an important position that satisfies their ambition, internal friction and revolutions are stifled at home. There is no rivalry, because the Order's areas of work are so diverse and so large that anyone who wants to can shake their hands without bumping into their neighbor.

The awareness of their world-dominating power is expressed in the confident behavior of the individual. The whole world is their home; the libraries of Peru or Ecuador are just as open to them as the private archives of some old feudal Austrian castle. They find acquaintances everywhere, they can sleep under their own roof everywhere. No Emperor, no King in the world can do that!

The army looks different from what you read in newspapers, magazines and books! This is a spiritual army the likes of which the world has never seen before. No muzzle loaders, no flails, their weapons are the most modern breech loaders of sophisticated design, an iron rule maintains internal discipline and always rekindles their Janissary fanaticism. The mystery of their power lies in the "as they are". This is where the attack must take place. Take away their simple vows; they should take "solemn vows" like the other orders. No member may be dismissed against his will. Anyone who wants to leave, on the other hand, should not be prevented from doing so. Force them to settle in a locality, thereby breaking their centralism! Force them to buy property and impose large taxes on them; they can pay them and their large, carefully guarded purses will be drained. Restrict freedom of movement, allow only citizens to hold clerical offices. The most devout Catholic can sign these demands without scruples! Accept them under these conditions and they will be harmless! They will certainly say again "Let us be as we are, or let us not be". Good, then the whole world will know what they are like." If they do not want to give up politics under the mask of religion, then we will know what they are, then they will confess themselves as what they are, as - the religious thieves,[7] the assassins of the noblest people's queen, the religion which they have pushed from its throne and in whose place they have placed the filthy meze of their master politics, made up with old magician beliefs!

7 Compare Chamberlain: Dilettantism, Race, Monotheism, Rome. Munich (Brudmann) 1903.

Leo XIII, the "Pope of Peace".

by J. Lanz-Liebenfels.

[*The Free Word, Vol. 3, No. 9, August 1, 1903, p. 338-346]*

"The hope of the godless is dashed,

The succession of popes is never interrupted. He is dead, they say, thrown from the throne, even in prison.

He died of grief, behold, Leo is dead!

Deceptive madness! Here stands another Leo, he preserves the rule, proclaiming the holy law to the willing world!"

So writes Leo XIII even in a Latin poem he wrote to his brother Joseph.[1] "Old Pecci is dying, the papacy is eternal" the dying Pope is said to have said! Pecci and Leo XIII are not one! Pecci the man and Pecci the Pope - they must not be confused with one another; the man Pecci has our veneration, our admiration, our pity. As Germans we must deny Pope Leo XIII everything!

Just a few words about the man Pecci, just a few, but funny things that the daily press does not know or does not want to say, a few things that explain everything about this remarkable pontificate.

No one should expect from us any edifying valet legends, nor a statistical list of the highest and princely hands, nor any profound exegeses of the encyclicals, which in the eyes of the scholars are no more than Latin calligraphy exercises. Anyone who looks for the significance of the Leonine Pontificate in these superficialities is either a hypocrite or ignorant of modern church politics.

1 From E. Behringer, Inscriptions and Poems of Pope Leo XIII.

Leo XIII was not only a Jesuit student, he was actually a Jesuit family member. One of his ancestors, Bernardin Pecci, was a Jesuit, Indian missionary and is considered a martyr of the Society of Jesus.

As a ten-year-old boy, Joachim (his mother called him "Nino" after his middle name Vincent) came to the Jesuit seminary in Viterbo and from there to the Roman College, also run by this man, which in 1827 had no fewer than 1,400 students, including the two brothers Joachim and Josef Pecci.

What's more, Josef Pecci became a Jesuit. It is strange that this extremely important fact has received so little recognition. A Pope is also a human being, and what human being shakes off family ties so easily? After all, it is precisely the family relationships that have allowed the Jesuit order to achieve such a world-dominating influence.

In 1837, Pecci is ordained a priest. Where does he celebrate his first holy mass, where does he go to the altar for the first time, wearing priestly robes? In the chapel of the Jesuit saint Stanislaus Kostka! Anyone who is familiar with spiritual customs and forms of communication will appreciate this apparently insignificant fact. It is an expression of gratitude to the order and at the same time a vow to make its aims the task of one's life. Whatever pious tales are told about apostolic humility, about refusing to accept the papal election, etc., this does not apply to Pecci, just as it does to all the others. After all, these are also forgivable human weaknesses.

Every ambitious Italian monsignor sees the fisherman's ring gleaming on his finger. When little Joachim once tumbled into a ditch while partridges were singing, he exclaimed angrily: "When I'm Pope, I'll have a bridge built here!"

He advanced quickly, the useful, intellectually highly gifted Jesuit student. He had barely been ordained when he became a delegate of Benevento and papal prelate. A Jesuit student is not a shabby old man; our Protestants and liberals still don't want to believe that anyone the Jesuits educate is raised to be straight, strong, flexible, but not fragile! Pecci was flexible, but very few people know that he was also dashing, and in fact dashing in a very Prussian way.

In Benevento he took a ruthless stance against the brigands. He sentenced a smuggling Baron to 3 months in prison. The Baron threatened the brave delegate that he would be sent to prison. Rome obtained his permission and prepared his castle for siege. Pecci - it sounds very medieval and romantic - had the castle besieged, stormed and razed by his troops.

After being nuncio in Brussels from 1843 to 1846 with the title of Archbishop of Damietta, he was appointed to the Archbishopric of Perugia, where his career stalled somewhat; in fact, he had to wait until 1853 for confirmation of his cardinalate, which had already been granted in 1846. This was the time when the young Pius IX was still flirting with liberalism, the time of the feudal papacy's fierce struggle against the all-encompassing and oppressive power of Jesuitism. When things got better with Pius IX. was coming to an end, the Jesuits knew shortly before the gates were closed to push Pecci into the most important position for the coming all-decisive conclave; in 1877 he became Cardinal-Camerlengo, in order to control the entire electoral process as an agent of the Jesuits.

The fate of Jesuitism was on a knife edge, the Italian cardinals were mostly of the old school, more grand seigneurs than clerics, and by no means unconditional adherents of Jesuitism. A small incident at the beginning of the conclave is highly characteristic. Monsignor Ricci, the majordomo of Pius IX, was too lazy to come to the conclave at the right time. Pecci immediately asked for him

and, when it was claimed that Ricci was suffering, said harshly: "Arise and come!" It was a sharp, bitter election campaign, with three elections. Of 61 cardinals, only 23 voted for Pecci in the first round. In the second round, the votes rose with difficulty to 38, and only the third round resulted in 44 votes. Leo XIII was being put on the papal vestments when a second incident occurred. Leo XIII quietly put the discarded cardinal's cap, which the Pope usually gave to the Secretary of the Conclave as a sign of the appointment of a cardinal, into his pocket. The man, the Secretary, had not yet capitulated!!

With the pontificate of Leo XIII, the likeable man Pecci disappeared into obscurity. He looked like a poor, trapped mouse in the Jesuit mouse hole, the snatch of "papal infallibility" had been precisely released!

We say goodbye to the man Pecci; a wicked, good, dashing cavalier, somewhat pre-March, intellectually mature, receptive to art and science, with good diplomatic training and above all with a tough, surprisingly tough life! The man Pecci did his pious teachers and patrons another small favor, he hesitated for a long, long time before he set off on his journey into the realm of shadows; the soul could not, could not, separate from the broken, pain-curled old man's body until Kampolla and the Jesuits had mobilized and mustered their army! Our respect for the man Pecci, peace to his memory, pity, and here really justified pity for the man buried alive in the Vatican. Old Pecci, he died when Leo XIII's tiara was cut off. The "Leons" live, they do not die, so it would be wrong, and for a German even highly treasonous sentimentality not to criticize openly. The "Nothing but good things about the dead." is only valid for those who are really dead. What was the pontificate of Leo XIII for the states, especially Germany, what was it for the Church? All the peoples of the world - with the exception of the Germans - cannot complain about the pontificate of Leo XIII. Whatever they asked for, what they

often asked of the Apostolic See in a cheeky and immodest manner, was granted to them without hesitation. The French statesmen Grévy, Gambetta and Ferry had really put the Church under pressure, and in morals and disciplines things had always looked sad in the "most Christian France". Scandals in the clergy, bishops treated with ladies' umbrellas, who had to be denied the inspection of women's monasteries for moral reasons, etc., are a particular Gallic church speciality.

And yet Leo XIII calls the French in the encyclical of February 8, 1884, "nobilissima gallorum gens" (noble French people), despite Waldeck-Rousseau and Combes, he remembers this country in its dying moments and sends it a final greeting and blessing! The unheard-of thing happened that the Pope recognized the republican form of government in a circular of February 16, 1892, after the particularly radical zealots had already been called upon in a rather stern tone to obey the state power in a letter from Rampolla to the Archbishop of Paris on January 5. Russia owes Leo XIII a calm Poland! The Papal See always skillfully knew how to exploit the nihilistic assassinations for its own ends at times when the "imponderables" had a more noticeable effect on the minds of otherwise very diplomatic princes. It is precisely the general Jesuit principle applied to explosives: the church's purpose sanctifies even dynamite bombs! Alexander II, for example, was more conciliatory in response to the papal letter of congratulations after the first assassination attempt and entered into relations with Rome, which Alexander III continued to cultivate and which Nicholas II made even more intimate by receiving the papal embassy on the occasion of his coronation in 1896 and by establishing a Russian embassy at the Vatican. Anyone looking for the middle link of the Dual Alliance should look only in Rome! The champagne-drinking Parisian child of the world on the left, the schismatic Petersburg child of the world on the right, the Roman prophet in the middle! England too got his presents. The

frenemies were incited and then calmed down, depending on what suited the Church. Today even arch-Catholic newspapers admit that the Church and the Jesuits are nowhere freer than in England. England also knows very well what useful agents and expanders of its sales area for poor cotton and rusty guns it has from the Catholic missions - naturally made in Germany, all brave Germans! Edward VII therefore dutifully came to thank them in 1903. The Papacy has celebrated surprising triumphs, or should we say: Jesuitism and its diplomacy! Almost everything in the world today bows before this superior power. He is right, Pope Leo, the willing world! In 1891 Ecuador and Peru, in 1895 Haiti and St. Domingo, then Argentina and Chile called on him as arbitrator in border disputes. That is why he was called the "Pope of Peace", as if Pope and peace did not belong together!

Now we come to Italy. This country really has nothing to complain about the pontificate of Leo, or indeed about the papacy. If today the Jesuit Church is doing well, even excellently, all over the world, if Leo XIII has given it a fortune like it has never had before, then in Italy, the land of ecclesiastical sinecures, where there are as many monsignors as there are shaving barber's assistants here, things are worse than in any other country.

We Germans roll around in the dust before the Holy Father and only get kicked, while the Italians shout "Down with the Pope" with the same mouths with which they gorge themselves on the fat spiritual benefices! Without much ado and without scruples, the Italian government confiscated the propaganda goods, which are, it should be noted, the property of the entire Church, worth ten million lire in 1880. Even more peculiar is the Italians' fight against the Papacy, in that in 1881 they disrupted the transfer of the body of Pius IX and in 1891 they physically insulted a group of foreign pilgrims. This is a futile, crude form of fighting that

only damages the good cause. But despite this, Italy remains at the top of the Roman Church, the Pope must be an Italian and Rome remains the head of Christendom. The historical decoration must remain!

It is understandable that the aura of papal martyrdom has only increased in splendor as a result. Leo XIII forgot all these insults, or wanted to forget them, when he negotiated with Menelik of Abyssinia in 1896 regarding the Italian prisoners. He did not get the prisoners, but he did promote the prestige of the Papacy.

This concludes the significance of the pontiff for foreign policy. The Jesuits did a good job, and Leo XIII, the docile hieratic puppet, sat quietly on the throne. In the first few years, Peter's little ship was still a bit shaky, Pecci also wanted to steer it a bit, but it didn't really work. It was only with Rampolla that things moved in a straight line and at an ever faster pace towards the goal of Jesuit world power.

And Germany, Austria, the reader will ask, has nothing significant happened in foreign policy? Yes, of course, Germany got the Carolines in 1885, the fierce German bulldog Bismarck got the Order of Christ on December 31, 1885, and the German fatherland got the strong, pious center! What more could the modest German want?

The Catholic journeymen and workers' associations, the Catholic student associations, and countless other secret religious associations have spread their wealth across the whole of Germany, Austria got the Christian Social Party and many new monasteries based on the Jesuit model, and Switzerland got a Catholic-minded federal president in Dr. Josef Zemp in 1895, after having already been blessed by the "international" University of Freiburg in 1889. The pontificate began with a twilight for Germany and ended with pitch-black ultramontane

darkness. Leo, the Pope of Peace! Correct, the German swords have not flown from their scabbards, they are feared and known only too well! Peace, yes there is also a peace that comes upon one like a thief in the night, and that is the peace of slavery, and that is what the "Pope of Peace" gave to Germany. Again it was an assassination attempt that gave the Pope the opportunity to establish relations with Germany; in 1883 Crown Prince introduced himself to Friedrich Wilhelm in the Vatican, and the legation was systematized. Wilhelm II visited the Pope in Rome three times, in 1888, 1893 and 1903.

Germany, the patient little lamb, the land of the pious Hyperboreans, is a key factor in Leo XIII's foreign policy. remained shamefully ignored, but it was taken into account all the more in domestic politics, because only Germany, only the German Catholics, were "depraved" in faith and morals, only in Germany was there reformation, i.e. the people and clergy were completely subjected to Jesuitism in both private and public life. No one spoke seriously about the reform of the other clergy, for example the South American or Italian clergy. For the other peoples Leo XIII had only leniency and clemency, for Germany, whose sons the German Jesuits had built the firm foundation of his throne for him, who protected him like a bodyguard, who selflessly allowed themselves to be cut for his sake, who died a martyr's death for him in China, in Africa, in America, and for the German people, who love their Catholicism without any commercial advantage, who fill the largest collection box for him every year, for this people Leo XIII had only the penitential belt and the scourge. Let us say this frankly: The external triumphs of the pontificate of Leo XIII were only achieved by the Jesuits at the expense of the draconian internal German church reform. Consequently, this is also where the focus and main significance of Leo's government lies. The first thing Leo XIII did was to hand over the clergy completely to Jesuitism.

Immediately after his election, on May 15, 1878, he set up a special commission of five cardinals, a kind of secret detective agency, which provided precise information on the previous lives of all candidates for bishops - which the heads of the various Jesuit houses usually had to obtain. In order to facilitate this spy service, special care was taken with the various priestly training institutes in Rome; here, in the shadow of the See of Peter, under the leadership of the Jesuits, the tens of thousands of zealous eunuchs were bred who were then sent to all parts of the world as apostles of undiluted Jesuitism.

And Germany, pious Germany, sent hecatombs of human sacrifices to the Roman Minotaur every year, the flesh of blossoming youths, which came back as mutilated, fanatical eunuch flesh, or which had to acquire new land with German intrepidity through the mission of the Jesuit Church. The racially informed Jesuitism knows only too well that the Germans are the brain and the strong arm of humanity! That is why the German earth houses were reformed[2] and burdened with taxes upon taxes. That is why the German lay people were not allowed to unite. The rich German Austrians were handed over to the Slavs, Poles and big-nosed Magyars. The German priest must celebrate the strange, stubborn Slavic saints Cyril and Methodius in his breviary as a solemn office[3]. The ever-increasing Hussitism of the Czech clergy did not prompt Rome to undertake any "reform". Nor did Rome do anything to control the excessive national chauvinism of the Czech clergy, which was everywhere against the Germans! A word from the Pope would have been enough. Rome quietly watched the Habsburg Empire

2 Furthermore, I must refer to the article "The Great Battle of Jesuitism against Catholicism", Free Word, No. 2 and to my brochure: "Catholicism against Jesuitism".

3 Breviary prayer. The word is difficult to translate. The saints are honored by more or less solemn orders of prayer depending on their importance.

disintegrate, stoked the nationalism of the non-German crown lands and suppressed every pro-German movement in the German-Austrian clergy.

The German-Austrian clergy, rebellious and unconquerable, is thus increasingly permeated by Slavic elements. Another gift from Leo XIII to the Germans are the Catholic universities, the German branches of the Roman Jesuit castrato breeding stations. Theology was a concession to the second most powerful order, the Dominicans, who would, however, rather have their trousers, normal hair and their beef again! Theology was completely pressed into the Spanish boot of the philosophy of Thomas Aquinas, and in 1899 the whole of humanity was consecrated to the Sacred Heart of Jesus, whose cult was zealously promoted. With great skill, dioceses were founded wherever the Church gained a firm footing, and schismatics, whom Rome fears more than Christians and pagans, were attempted to be brought back to unity through concessions. Apart from that, there was nothing to change in the world in terms of "faith, customs or discipline". It is understandable that the Pope is infallible, which is an outstanding quality he retains as long as he is careful not to assert anything. Leo XIII opened the Vatican library! Quite right, after the industrious Germans had sorted it out to some extent. Germans everywhere and more Germans! France supplied a few buckets of Lourdes water, Italy the mitre of St. Januarius, Germany sacrificed rivers of heart's blood to the pontificate of Leo XIII in order to wash away the thousand-year-old stains from the Chair of Peter.

And what did the man Pecci do during this time! He sat quietly in the papal throne in beautiful hieratic calm until his last breath. To pity him, the poor prisoner of the Jesuits, that is the right pity. The main art of Jesuit diplomacy consists in exploiting every opportunity, every means to achieve the great end. This devious society immediately recognized the imprisonment of the representative Pope as the

best means of completely controlling the Papacy. By renouncing the Italian guarantee law, the Pope becomes 1. materially and 2. spiritually dependent on the Jesuits, 3. the election of a non-Italian is prevented, 4. the Pope is also serially estranged, i.e. the old mistress system at the papal court is effectively blocked, and that is the last secret of the Leonine triumphs. The whole world was delighted because for once a representative of Christ gave no cause for scandals involving women. Finally, the hieratic formula has been found to secure world domination for the Papacy, and the imprisonment of the Pope as a human being will remain a hieratic formula - perhaps one day a dogmatic formula, for it surrounds him with the glow of the saint and martyr. The Jesuits are ethnologists; they know that the people, every people, want saints, heroes, martyrs, and we can also regard the man Pecci as such.

Only a few stars of hope shine for us Germanic peoples in the darkness with which Leo's pontificate ended. Americanism, which preaches the Church of the Holy Spirit. The external leadership of the Church by the Pope is useless, and the Spirit alone should be Pope. South German reform Catholicism thinks more realistically and psychologically. If I should express my personal opinion, I am not in favor of the destruction of the Papacy, that is actually impossible. I am in favor of the conquest of the Papacy and of a Germanic Pope who preaches the crusade of civilization, who precedes the Germanic peoples in their great task of ennobling all of humanity.

The Germanic peoples deserve the Papacy! They should also take it for once, when the other peoples, who have no merit at all, are sitting at the richly furnished table. If they don't, they will be slaughtered and devoured at the end of this feast of nations.

The "pontificate of peace" of Leo XIII was nothing other than the 25-year mobilization of the great Jesuit army and all Germanic enemies, especially the enemies of the Germans.

Leo XIII was the mobilization pope.

The "Light from heaven" is extinguished in the firmament, the "burning fire" descends to the earth, to Germany! Like a tower on the lonely field, like an abandoned watchtower in the vineyard, Germany stands today in the throng of peoples who threaten it from all sides. A drilled zealot army that has no family to feed, that is free of material worries, that has only one goal and one thought, whose leaders are our own fanatical, eunuch brothers, is advancing against Germany.

Poor, trampled-under land, land of the honest, unkind, pious Hyperboreans, willing land, eternally the food of the "never-dying lions"!